

HISTORY OF THE
NEW YORK AVENUE
PRESBYTERIAN
CHURCH

1803-1961

WASHINGTON, D. C.

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To Charles Merwin to whom
along with his mother and
sister this church owes a debt
of gratitude for their faith and
devotion

Helene B. Edgington

Frank E. Edgington

April 8 1962

THE NEW YORK AVENUE PRESBYTERIAN CHURCH
WASHINGTON, D. C.



The New York Avenue Presbyterian Church—Dedicated
December 20, 1951

(Picture—Courtesy Herbert Ruckmick)

A HISTORY OF
THE NEW YORK AVENUE
PRESBYTERIAN CHURCH

Frank E. Edgington

One hundred fifty-seven years
1803 to 1961

Published by the New York Avenue Presbyterian Church,
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To the pioneers of our church and to the many
who have built upon the foundation for the exten-
sion of Christ's kingdom this book is gratefully
dedicated.

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Foreword

In beginning the arduous task of compiling a history of The New York Avenue Presbyterian Church the author was actuated first by a deep sense of personal obligation for all that the Church has meant in his life that it has been a labor of love. In the second place it seemed wise to put together the scattered fragments found here and there, into a whole. It was recognized that the history of an old and important church like The New York Avenue Presbyterian Church has at many points touched the history of the Capital City and of the nation. It has in turn been profoundly influenced by the lives of the men and women who have worshipped here. And finally, to pass on to the coming generation the torch that has burned steadily through more than a century and a half, that they too may find the deep joy and consecrated service rendered by the church to Jesus Christ, Lord of the Church universal, and in Him, the deepest motive in their lives.

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The F Street Church

The F Street Presbyterian Church

Out of the Carpenter's Shop

"For is not this the carpenter?"—MARK 6:3

THE NEW YORK AVENUE PRESBYTERIAN CHURCH was formed in 1859 from the union of the F Street (Associate Reformed) and the Second Presbyterian Churches. Hence it is necessary to trace separately the histories of both from their origins to 1859. Here we will trace first the history of the F Street Church.

Early
Capital

So much of the history of the church is inextricable from the history of the nation and the nation's capital that it forms a notable history of the past. In the area now occupied by Washington there was no city in 1803. In this straggling new capital of our nation, there were so many needs to be considered that the most important one of all, the need for a vigorous spiritual foundation bade fair to be overlooked. The need for substantial government buildings, for residential quarters for the government personnel (Yes! there was a housing problem in Washington as far back as the early 1800's), for paved streets to replace the wastes of rutted mud, for shops and schools and hotels, all but overwhelmed the need for churches.

A contemporary description of the District of Columbia has come down to us: "Washington¹, the capital since the preceding summer, was a swampy village. . . . The settlement was without proper streets or urban facilities.

¹Padover, Saul K. Jefferson, p 126, A Mentor Book, published by the New American Library of World Literature, Inc., New York, N. Y. 1952.

It possessed a few wretched houses, 'most of them small, miserable huts,' according to Oliver Wolcott, Adams' Secretary of the Treasury. Gouverneur Morris described it ironically as 'the best city in the world for a future residence. We want nothing here but houses, cellars, kitchens, well informed men, amiable women, and other trifles of this kind to make our city perfect.' "

Early Churches

The organization of the Presbyterian Church in the District was no less nebulous. Georgetown, of course, was already an important community, and since 1780 Dr. Stephen B. Balch of Maryland had carried on a distinguished ministry to the Presbyterian Church in that town. Across the river, Alexandria was proud of the First Presbyterian Church in whose kirkyard was the tomb of the Unknown Soldier of the American Revolution. The Rev. James Muir of Catrine, Ayrshire, Scotland was already a significant figure in the town. Hyattsville, to the north, had its Presbyterian Church. But in Washington itself, the Presbyterian Church consisted of a small group of stone masons, mostly Scots, who had come from Philadelphia and Scotland to build the new Executive Mansion. The cornerstone had been laid October 13, 1792 but its occupants, President and Mrs. John Adams did not take up residence until November 1800.

Scots Workmen

An interesting sidelight as to how these Scotch workmen happened to come to Washington is brought out in a letter dated December 18, 1792. President George Washington addressed the Commissioners in Philadelphia the following proposal relative to the importation of workmen from abroad: "Gentlemen, Your letter to the Secretary of State dated if I recollect rightly the 5th instant intimating among other things that you had failed in an attempt which had been made to import workmen from Scotland, equally with that from obtaining them from Holland, fills me with real concern; for if your next campaign in the Federal City is not marked with vigor, it will cast such a cloud over this business and will so arm the enemy of the measure, as to enable them to give it (if not its death blow) a wound from which it will not readily recover. No means therefore, in my opinion, should be left unessayed to facilitate the operations of next year. Everything, in a manner, depends upon the celerity with which the public buildings are then carried on.—Sale of Lots—

private buildings—good or evil report—all, all will be regulated thereby. Nothing therefore short of the absolute want of money ought to retard the work. The more I consider the subject, the more I am convinced of the expediency of importing a number of workmen from Europe to be employed in the Federal City. The measure has not only economy to recommend it, but it is important by placing the quantity of labor which be performed by such persons upon a certainty for the term for which they shall be engaged.

"It is not however, my wish that the idea of importing workmen should be solely confined to Germany—I think it should be extended to other places particularly Scotland, from whence many good and useful mechanics may undoubtedly be had, I have been more particular in respect to Germany because they may probably be obtained from thence on better terms than from other quarters, and they are known to be steady, laborious people.

"Mr. George Walker, who is in this City informs me that he shall sail for Scotland about the first of January and says that if he could render any service in this business he would willingly do it." Signed/George Washington.

**First House
of Worship**

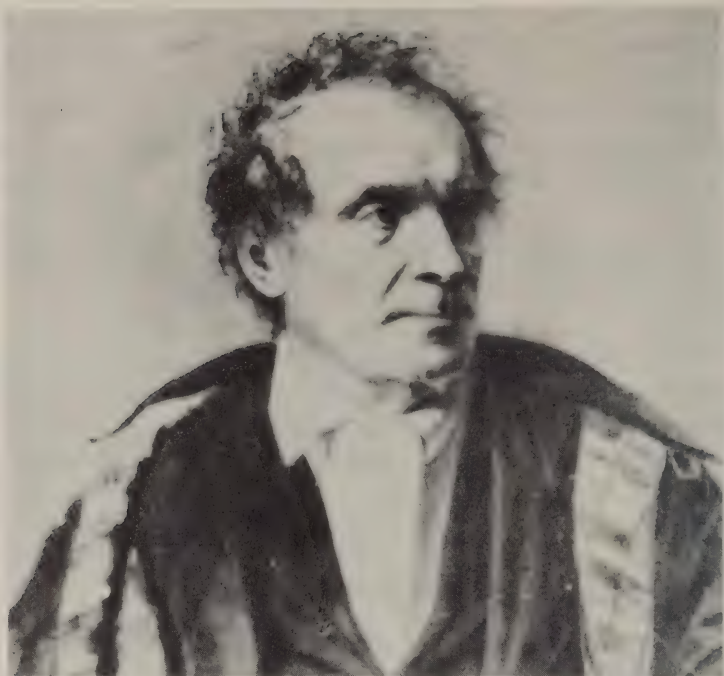
That band of sturdy Scots came bringing besides their skills their rich Christian heritage. As in present day custom the first building was the carpenter's shop used to house the tools and materials. This shop was the scene of their week day activities but it became their first house of worship in the fall of 1793.

This group enlarged by a handful of Presbyterians formerly connected with the Associate Reformed Church of Philadelphia worshipped for a time, after the carpenter shop was torn down, in a small building near the Willard Hotel (14th and F Streets Northwest). About 1800 they moved to the lobby of the Treasury¹ Building and this served as their meeting place until their new church was ready for occupancy in 1807.

**First
Services**

The first services of that nucleus of carpenters and masons were led by laymen who had some experience in Bible interpretation. Occasionally they were

¹This building was destroyed by fire by the British in 1814.



Dr. James Laurie—F Street Church Pastor (1803-1853)
(Picture Courtesy of Mrs. James Peale)



Mrs. James (Elizabeth Bell Hall) Laurie
(Picture—Courtesy Herbert Ruckmick)

ministered to by pastors of various denominations. In 1795 the Baltimore Presbytery sent the Rev. John Brackenridge¹ to minister to the unorganized groups in Washington and vicinity. He spent some time with the carpenter shop group but in 1802 the Presbytery of Baltimore severed his pastoral relations with the churches of the Washington area.

Two Branches of Presbyterians In those days there were two distinct branches of Presbyterians in our country. This fact is significant in assessing the subsequent history of the Presbyterian Churches of the District of Columbia. The first group was the Presbyterians whose General Assembly had been organized in 1788, and who looked to Dr. Francis Makemie as their spiritual leader. The other group was known as Associate Reformed Presbyterians. They had come from Philadelphia under the "Philadelphia Synod of the Associate Reformed Presbyterian Church." In the fluid state of the life of the community as it was in 1792, these two groups of Presbyterians submerged their differences which, however we may regard them today, were important to them and uniting their efforts, procured the use of the carpenter's shop in the grounds of the White House where they first assembled for religious services in 1793.

Rev. John Brackenridge

Disquieting information appears on April 2, 1801. It is recorded that "The Presbytery² having received information that some differences had arisen between Mr. Brackenridge and his society, and that want of health had prevented him from officiating for some time past." Mr. Brackenridge was notified to attend the next meeting and explain the situation³. "He was again cited before a meeting (of Presbytery) held in Georgetown, D. C. (sic) about 1802. At this meeting he appeared and pleaded ill health as the cause of misunderstanding and requested the dissolution of his pastoral relation." Whatever personal troubles may have appeared among the little group of Presbyterians, it requires no stretch of the imagination to assume that the Associate Reformed Presbyterians, who were by conviction Covenanters, would not sit easily under a non-Covenanting Presbyterian minister who was little more than a stated

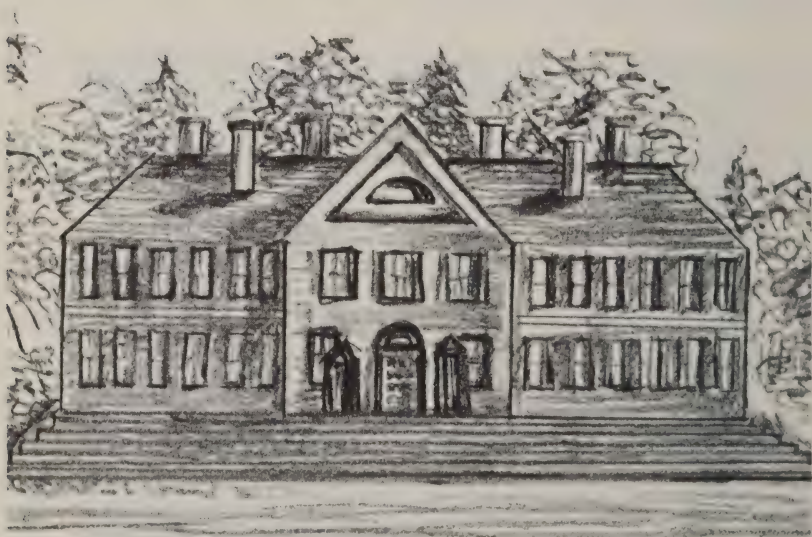
¹Rev. John Brackenridge was licensed to preach April 30, 1794. Sent to the Washington area April 29, 1795.

²From the records of the Presbytery of Baltimore.

³From the records of the Presbytery of Baltimore.



The Carpenter's Shop—White House Grounds (1890's)
(M. Heine)



The Treasury Building—Destroyed 1814
(M. Heine)

supply. Thus, when the Reverend James Laurie arrived in Washington, the Associate Reformed section left the congregation and formed the F Street Associate Reformed congregation. This was a grievous blow to the Makemie Presbyterians who continued without a minister. On October 27, 1809, we learn that Mr. Brackenridge was appointed at a meeting of Presbytery held in Alexandria "to labor as a missionary for three months in Bladensburg, Maryland and Washington City," and in 1810 was appointed supply of Washington City and Bladensburg. It was not until June 20, 1812 that the new house of worship of the First Presbyterian Church was built. On July 4, 1814 Mr. Brackenridge was installed as pastor of that church. At this First Presbyterian Church he labored faithfully until his death in 1844, in the seventy-fifth year of his life.

**F Street
Church
Petition**

In the Minutes of the F Street Church we find the following statement: "A number of individuals, who had belonged to the Associate Reformed church in Philadelphia, having removed to Washington when it became the seat of the Government of the United States, applied to the Presbytery of Philadelphia to be erected into a congregation under their care. Their petition was granted and the word and the ordinances were dispensed to them accordingly."

"On the 13th day of May, 1803, a call was given to the Reverend James Laurie to be the pastor. It was signed by Joseph Nourse¹, Ruling Elder, William Brown, Ruling Elder, William Mackey, Melchoir Steiner, John McGowan, Michael Nourse, Samuel Collingwood, Lewis Clephane, George Mitchel, Edward Kennedy, Alexander MacDonald, Alexander Mackey, members of the church, and others who were not members."

A news item² of that period stated that "The Reverend Mr. Campbell of the Associate Presbytery of Pennsylvania will preach at the Treasury morning and afternoon of the next Sabbath; After that time the Rev. Mr. Laurie will officiate in the same place for the three successive Sabbaths." And so the first record that we have of Rev. James Laurie's ministry in the Capital City dates back to March 3, 1803. Undoubtedly the use of the Treasury Building as a place

¹First Register of the United States Treasury.

²From the National Intelligencer and Washington Advertiser, March 3, 1803.

of worship had been obtained through the good offices of Joseph Nourse who was then serving as the Register of the United States Treasury.

**Rev. James
Laurie**

Reverend James Laurie, the son of James and Marion Laurie, was born in Edinburgh, Scotland, February 11, 1778. Although his parents were of moderate circumstances they found the means to indulge his educational tastes. He received his early education, literary, scientific and theological, at the University of Edinburgh. He was licensed to preach the Gospel in 1800 and after preaching for two years as a probationer he consented to emigrate to the United States. Dr. John Mitchell Mason was in Scotland in 1802 and it was at his urgent request that Reverend Mr. Laurie agreed to come and serve the Associate Reformed Church. Dr. Mason's mission to Great Britain was to recruit ministers as the following incident notes. During the same year while walking through St. James Park in London he was accosted by a young boy who mistook him for a military officer. The lad said, "Doesn't your honor want a drummer?" The mistake was a natural one. Dr. Mason, entering at once into the humor of the situation replied, "No, my boy, I am in search of trumpeters."

Marriage

On the same day that Rev. Mr. Laurie left Scotland, August 25, 1802, he was married to Elizabeth, daughter of Reverend and Mrs. James Scott of Musselburgh. She was a first cousin of Sir Walter Scott. Later as a gift Sir Walter sent her the manuscript of "The Lay of the Last Minstrel." This was burned when their home on Pennsylvania Avenue was destroyed by fire.

**Arrival in
Washington**

At the time of their arrival in New York the yellow fever was raging in Philadelphia so they decided it was for the best that they remain in New York. Here they stayed for two months, then proceeded to Philadelphia. They stayed here for several weeks and then moved on to Washington. The seat of government had been removed here two years before. It was deemed of great importance that some clergyman of high standing and fine character be established here. Reverend James Laurie was that person whom Dr. Mason had selected for that interesting field. Joseph Nourse was also influential in bringing him here. The City of Washington in 1803 existed only

on paper and in the landmarks of the surveyors. The story is told that Rev. Mr. Laurie inquired of the stagecoach driver on his trip here how far it was to the City and he was told, "Sir, we have been driving through it for the last two miles."

Installation He was installed pastor of this newly formed congregation in 1803. He had deliberated for some time before accepting their invitation.

Early Ministry Very soon Rev. Mr. Laurie began with great diligence and toil to collect means for the erection of a church edifice¹. In those days money was scarce and a nationwide interest in the new capital was lacking. We can scarcely estimate the difficulty of gathering the means of building a church in Washington in 1803. There was no local wealth and if it is still difficult to erect churches with a population of many thousands, it required much more faith and work to accomplish the enterprise then. But with God's blessing upon the efforts of the pastor and his little flock, the thing was accomplished and a substantial, and for that day a fine church was built on the site of the present New Willard Hotel at Fourteenth and F Streets, Northwest.

Rev. Mr. Laurie, from the beginning of his ministry in Washington, found it necessary to engage to some extent in secular pursuits, in order to support his family. He was employed as a clerk in the Register's Office of the Treasury Department. He held this position until his death. Though he performed his duties with great punctuality and exactness, it was always a sore trial to him that he was obliged to give to a more secular employment so much time that he would have gladly devoted to the great objects of his sacred vocation.

Mrs. Laurie Dies On August 12, 1813 he was saddened by the death of his wife Elizabeth Scott Laurie². She died suddenly while on a visit to friends, Mr. and Mrs. George Clark of Greencastle, Pennsylvania. Because of lack of mortuary facilities and the difficulties of transportation of those days, she was buried there in the Old Presbyterian Churchyard where once stood the "White Church" of the "Seceders".

¹See Chapter "Church Property—The F Street Church."

²It is believed that there were six children of this first marriage, three possibly died in infancy. Record is found of three who lived namely: twins—Cranston and Isobel born July 14, 1808 and Joseph Nourse born January 7, 1812.

He married a second time taking for his wife Elizabeth Bell Hall,¹ daughter of Mr. and Mrs. Andrew Shepherd² of Orange Court House, Virginia. They were married in Alexandria by Dr. James Muir on April 4, 1815. For thirty-four years she was not only a great help-meet to her husband but an ornament to the social and Christian circles of Washington. It was written of her that she was "a³ remarkable woman, interested in the performance of every Christian duty, a perfect mother not only to her own but to her stepchildren and grandchildren and a friend to the poor and needy. She was often seen going out on bitterly cold mornings before breakfast to take food and comfort to some poor sick creature. Her whole life was devoted to charity though her social duties were not neglected and she was fond of entertaining her friends in her home." Dr. Laurie said of her that "her light shone as bright in retirement as it did before the public eye." She died May 6, 1849.

Honorary Degree In the autumn of 1815 Reverend Mr. Laurie was honored with the degree of Doctor of Divinity from Middlebury College, Middlebury, Vermont.

Personality Mr. Elias Harrison of Alexandria said of Dr. Laurie⁴ "My first interview with him was in November 1816, just before I came to Alexandria. It took place in his own home whither I had gone to preach for him on the coming Sabbath. He had then recently married, for the second time, to a lady of Alexandria of fine taste and elegant manners, and great moral worth. The pleasant smile with which I was greeted as I crossed his threshold and the frank and cordial manner—an air of whole-souled hospitality with which I was received by both himself and Mrs. Laurie, left upon my mind a truly delightful impression. One of the circumstances connected with that visit which impressed me most deeply, was his peculiarly pertinent and

¹Of this marriage there were five children: Shepherd born January 10, 1816. John Duncan born March 27, 1817; Alexander Shepherd born June 27, 1818; Andrew Blair born January 2, 1820 and Elizabeth Mary born December 17, 1821. Mrs. James (Cornelia Colgate) Peale, Fairfax, Virginia, great granddaughter of Dr. Laurie is descended from the Elizabeth Mary Laurie line.

²Andrew Shepherd was born in Aberdeen, Scotland.

³From a letter from Mrs. Paula Elizabeth Newman, Larchmont, New York, a descendant of Dr. Laurie.

⁴From Sprague's Annals of the American Pulpit, May 12, 1857.

solemn manner of conducting family worship. He commenced the service with a short and most impressive invocation for divine blessing, then followed reading a portion of the scripture, singing a hymn and offering a fervent and devout prayer embracing most felicitously the cases of all present. As I listened and joined in the exercise, I could not but think that if that were a specimen of family worship in Scotland, the service there must be much more impressively performed than it is on this side of the water."

Dr. Laurie and the congregation of the F Street Church united with the General Assembly at the time the Associate Reformed Synod formed a union with that body. He continued throughout his life a loyal, warm-hearted, able and zealous minister of our church.

He was identified with most of the important Christian and philanthropic enterprises of our country and our era. He was one of the directors of the New York Theological Seminary while it was under that great man and teacher, Dr. Mason. He was president of the Botanical Society here in our national capital. From 1804 to 1806 he was chaplain of the House of Representatives. Dr. Laurie was also a zealous promoter of the Bible, Tract, Missionary and Colonization Societies. He commanded the admiration and respect of those best qualified to judge.

He was first of our war pastors. In shepherding his flock through the vicissitudes of the War of 1812 who knows the feelings of this young Scots clergyman only ten years away from his native land.

On December 15, 1824, the F Street Church was the scene of the first commencement of Columbian College, now the School of Arts and Sciences of George Washington University. At that time both church and college were honored by the presence of President Monroe, John Quincy Adams, John C. Calhoun, Henry Clay and the venerable LaFayette, then on his farewell visit to America. "Both Houses¹ of Congress and the Supreme Court adjourned to enable the members to attend. The President, Judges of the Supreme Court, Ministers from Foreign Powers, the distinguished LaFayette and other magnates of importance contributed to the all absorbing interest of the occasion." Due

¹From Columbian College (George Washington University) records.

to the church's location in the central part of the city it frequently extended its hospitality to similar gatherings of a public nature.

Presbytery of D. C. Created At its session of October 1823, the Synod of Philadelphia created the new Presbytery of the District of Columbia on petition from the Baltimore Presbytery, a request arising from its missionary spirit. In the first year of the newly organized Presbytery of the District of Columbia, the F Street Church was received into its fellowship from the Second (Associate) Presbytery of Philadelphia.

The General Assembly of 1836 transferred the Presbytery of the District of Columbia from the Synod of Philadelphia to that of Virginia. The membership of the constituent churches in that year was 1259.

Old and New School Emerges "At a meeting¹, of the Presbytery of District of Columbia at Alexandria, Va. in 1839, five members refused to obey the authority of the General Assembly and the injunction of the Synod of Virginia, and separated themselves from the Presbytery and from the Presbyterian Church, joining themselves to the New School.

"Whereupon, the Rev. James Laurie, D.D., Elias Harrison and Eliphalet Bosworth met at the home of Mr. Hunter, an Elder, and continued the sessions of the Presbytery of District of Columbia. It was then resolved to maintain at least for a time our separate organization. Finding however, that our members did not increase, and that no accession was likely to be made from the Presbytery of Winchester, as we hoped would be the case, it was resolved to apply to the General Assembly to be readmitted to the Baltimore Presbytery."

By the authority of the General Assembly they were admitted accordingly. So it was that the ministers named above, with their congregations, together with the Rev. Mr. Berry and the congregation of the Bridge Street Church of Georgetown, were admitted to the Presbytery of Baltimore. This was in order to remain with the Old School. They stayed with the Old School until 1858 when the Baltimore Synod created the Presbytery of Potomac.

¹F Street sessional records.

Through the withdrawal of one elder to the New School, the age and inaccessibility of another, and the prolonged illness of Dr. Laurie, the church had no sessional meetings until at a called meeting of the congregation, David Monroe and Archibald Thompson were duly elected elders and later ordained and installed by Rev. Mr. Berry of Georgetown.

It is interesting to note that the Session¹ advised that a prayer meeting be held in the church every Sabbath morning at 6:00 o'clock. To the present generation, accustomed to but one sunrise prayer meeting a year on Easter Sunday, this may seem rather austere. There is no record that the attendance at these 6:00 A.M. gatherings taxed the capacity of the auditorium, but it is known that the members of the Session were faithful in their attendance for some time.

Although Dr. Laurie continued as pastor for fifty years (1803-1853), in his older years, infirmities incapacitated him from regular work. He was assisted from 1839 to 1845 by Rev. Septimus Tustin.

Dr. Septimus Tustin Septimus Tustin was born in the early 1800's in Philadelphia, Pennsylvania. His father died when Septimus was quite young. His studies were conducted under the guidance of his pastor, the Reverend Mr. Patterson, and at the same time he attended lectures at the University of Pennsylvania. He took his theological courses at the Seminary of the Associate Reformed Church.

On January 20, 1823 he was licensed to preach the Gospel in Washington, D. C. His early months here were spent in missionary work in the Georgetown area. He was ordained to the ministry on October 7, 1824 in Washington. His ordination was the first performed by the Presbytery of the District of Columbia after it had been constituted by the Division of the Presbytery of Baltimore, May 11, 1824.

Immediately following his ordination he became pastor of the Presbyterian Church at Leesburg, Virginia. While there he married Eliza Maria Balch, the third daughter of the Reverend Stephen B. Balch, D.D., founder of the Bridge Street Presbyterian Church of Georgetown. From there he moved to a church in Charleston, Virginia where he labored most successfully for nine years.

¹Minutes of Session June 6, 1842.

His next position was as chaplain to the University of Virginia where it is recorded, "he discharged his duties with great acceptance to the faculty and students."

From the next pastorate at Warrenton, Virginia he was elected to the chaplaincy of the United States House of Representatives. He served one term with leave of absence from his congregation for that purpose. He declined reelection when his congregation refused to continue his leave. However, in 1841 he accepted the chaplaincy to the United States Senate. He continued the chaplaincy for "five or six consecutive terms." During this time he became associate pastor with Dr. James Laurie of the F Street Presbyterian Church. "Throughout¹ this period Mr. Tustin preached on alternate Sabbaths at the Capitol and in the F Street Church; and during the week (alternating weekly with the chaplain of the House of Representatives) opened the Senate and the House of Representatives, attended two weekly services in connection with the F Street Church, and aided in the conduct of the Congressional prayer meeting on Saturday night."

He accepted a position under the Postmaster General and worked there until his death. At the same time he had served as stated supply to the Fifteenth Street Colored Presbyterian Church. "To his people he was the venerated pastor and the beloved friend."

During his long ministry he was deeply concerned in the cause of education. As a member of the Board of Trustees of Lafayette College, Easton, Pennsylvania, he accomplished much in building up their interests.

The honorary degree of Doctor of Divinity was conferred on the Reverend Mr. Tustin in 1852, by Jefferson College, Pennsylvania. He died October 28, 1871.

Rev. Ninian Banantyne After Rev. Mr. Tustin left Rev. Mr. Ninian Banantyne came as co-pastor, on May 13, 1845. He was a native of the Isle of Bute, Scotland and a licentiate of the Presbytery of New York. Having been unanimously elected, he was ordained and installed by the Presbytery of Baltimore May 24, 1845. His tenure was very short. He died of tuberculosis August 13, 1849, in his thirty-fifth year

¹The Presbyterian Church Throughout the World.

and was buried in the F Street Churchyard. Later his body was removed to the Congressional Cemetery. Dr. Laurie, as well as the congregation, were greatly saddened by this bereavement.

Rev. Levi H. Christian

It was now necessary to find a replacement for Reverend Mr. Banantyne. Rev. Mr. Levi H. Christian of the Old School was elected as co-pastor on November 12, 1847. He was installed by the Presbytery of Baltimore March 11, 1850. Rev. Joseph T. Smith preached the sermon and Dr. Laurie gave the charge. Little is known of Rev. Mr. Christian's background or ministry. There is record of his wife, Mrs. Joanna Christian being received as a member of our church from the Court Street Presbyterian Church of Rochester, New York. On October 28, 1850, Rev. Mr. Christian tendered his resignation and on November 13, 1850 the pastoral relations were dissolved. He died in 1865.

Dr. David X. Junkin

Dr. David X Junkin came as our next co-pastor on June 17, 1851. He was born January 8, 1808 at Hope Mills, Mercer County, Pennsylvania, the son of Joseph and Elizabeth (Wallace) Junkin. He graduated from Jefferson College, Canonsburg, Pennsylvania in 1831 and from Princeton Theological Seminary in 1833. He was ordained by the Presbytery of Newton, N. J. on March 25, 1835, and had charge of a church at Greenwich, New Jersey from 1835 to 1851. He was professor of belles-lettres in English literature at Lafayette College, Easton, Pennsylvania from 1837 until 1842. He then came to Washington where he served as co-pastor at our F Street Presbyterian Church from 1851 to 1853. He served as pastor at Hollidaysburg, Pennsylvania from 1853 to 1860.

From 1860 to 1862 he was chaplain at the United States Naval Academy, Annapolis, Maryland. As pastor of the North Church, Chicago he served from 1864 to 1866 and at the First Church, New Castle, Delaware from 1866 to 1879. He published "The Judicial Oath," (1845) and "Memoir of Dr. George Junkin, D.D." (1871). He received the degree of Doctor of Divinity from Miami University, Ohio in 1850. He died at Martinsburg, West Virginia on April 22, 1880.

Dr. Laurie Dies

Dr. Laurie's end, as might have been expected from his character and the tenor of his life, was peaceful. On Sunday, April 10, 1853 he assisted in the ad-

ministration of the Lord's Supper, preached a sermon that afternoon, visited the sick and died during the following week. He passed away on April 18, 1853. His loss was greatly felt not only by his family and parishioners but by all those acquaintances who had come to know and love him. It was recorded that¹ "no event that had recently occurred in the metropolis, has made more profound sensation than the death and burial of Dr. Laurie . . . Great numbers could not gain admission to the church. A large number of ministers and other citizens of distinction were present; and the solemnities were of a peculiarly impressive character . . . The funeral train extended the entire length of Pennsylvania Avenue, between Willard's and the Capitol; and the whole solemnity betokened that all felt that one of our most valued and venerated citizens, and eminent servants of Christ had departed.

"It is difficult justly to estimate the fruits of a ministry in the transient population of the American Metropolis. The Washington preacher proclaims the Gospel to an army in marching columns. The good of which he may be the instrument seldom meets the eye. The seed he plants may be found growing and bearing fruit in the remotest corners of the continent . . . Many precious souls who preceded him to the eternal world, and many who still survive him, bless God for his ministry."

**His
Friends**

In Dr. Laurie's circle of friends and acquaintances had been some of the most gifted and prominent of his day. In Scotland there were Francis J. Jeffrey, judge and editor of the *Edinburgh Review*, John Wilson, writer and professor at Edinburgh University, Baron Henry Peter Broughan² and Vaux, writer, and Lord Chancellor of English Law and considered one of the most powerful lawyers of his time. And then there was another classmate, Ralph Wardlaw, Scottish Divine of the Congregational Church. It is interesting to note that nearly all of his Scottish friends were interested in promoting the abolition of slavery.

**His
Library**

Dr. Laurie possessed a fine collection of books. However, nearly all of his early library was destroyed by fire when his home was burned in 1819. When

¹Dr. David Junkin in "The Presbyterian", May 7, 1853.

²Baron Broughan and Vaux aided in establishing the Society for the Diffusion of Useful Knowledge, an association which gave an impetus to the production of good but cheap books. They were sold for 6d each (about 10c) These were the forerunners of our paper backs.

the Y.M.C.A. Library was merged with the Washington Library they donated to the Library of Congress one thousand rare volumes which had been the gift of Dr. Laurie. In that collection were Latin, English and French books and many others relating to theology, history, geography and science. The earliest ones were printed in the sixteenth century. In the collection of Bibles was one dated 1520 and several rare editions of the Vulgate. About three fourths of these books were entirely new to the Library. His great granddaughter, Mrs. James Peale inherited others of interest. Among them were the "Life and Works of Robert Burns" (1824), "Poetical Works of Edmund Spenser" (1778), "Greek Comic Writers" (1569), "The Optick Glasse of Humors" (1630). All of her oldest books are of miniature size, fine print and bound in cowhide.

Dr. Laurie was considered an eloquent preacher. Presidents, Members of the Cabinet and Congress and heads of high Government offices came to listen to him. His many sermons had been preserved by him in manuscript form but they, too, were consumed by a fire. Had they been saved they would undoubtedly have formed a valuable addition to our literature of that character. It is a great tribute to his virtues and to his outstanding abilities that throughout his long life he commanded respect and veneration. His social powers and gentlemanly bearing won for him the esteem as a man. However, it was among his own flock¹ and his more intimate friends that this venerable servant of Christ was best beloved for they knew him best. Those who formed their opinions from his pulpit ministrations which were profound and dignified could know but little of his affectionate character. He was a person of more than ordinary warmth and affection. His heart and his home were always open to his parishioners and acquaintances.

Dr. Phineas D. Gurley

Dr. Phineas D. Gurley succeeded Dr. Laurie coming to the F Street Church in 1854. Since he played such an important role in the union of the F Street and Second Churches and administered to the newly formed

¹A Chart of the F Street Pews included an interesting list of worshippers. There were Prof. J. Henry, Prof. Hubbard, Hon. James Buchanan (President 1857-1861), Hon. J. C. Allen, Hon. F. Bigger, Hon. L. Frundall, Hon. D. L. Yulee, Hon. J. A. Rockwell, Dr. Culver, Dr. Elliott, Capt. Franklin, Col. D. R. McNair, Rev. J. L. Elliott, Rev. W. Adam, Judge Crawford, Col. J. F. Carter, Judge Merrick, Gen. R. Armstrong, Judge Campbell and Col. M. Nourse.

New York Avenue Church, his life and ministry are included in the chapter titled The New York Avenue Presbyterian Church.



Dr. and Mrs. Phineas D. Gurley

Church Property

The F Street Church

"And so were the churches established in the faith."

—ACTS 16:5

THE F STREET CHURCH, as we have stated elsewhere, was a substantial red brick building. It was located near the corner of Fourteenth and F Streets, Northwest. It occupied a portion of the plot of land where the New Willard Hotel now stands.

By 1807 enough money had been collected to build this church and it was in that year that it was dedicated. Reverend James Laurie had journeyed as far north as Boston and as far south as Savannah to collect funds for its construction. Undoubtedly it was a great satisfaction to him to gather his flock into a comfortable sanctuary after the hardships of worshipping in the basement of the Treasury building. There, he had often swept the floors and built the fires to make the place more agreeable. In those days the luxury of a sexton was unknown. During those early services it was reported that officers of the church added logs to the fire when necessary "and sometimes the roar of the burning wood almost kept the preacher's voice from being heard."

There is mention of only one improvement to this structure and that was in January 1847 when it was reported that "a neat front¹ had been erected to the F Street Presbyterian Church."

In July 1859 this F Street property was sold to Messrs. Willard for \$1.50 per square foot or about \$12,500. The building then became known as Willard's Hall. At that time it was described as a large hall in the rear of the spacious hotel. Its entrance was on F Street but it communicated with the hotel by means of a covered hallway. Its dimensions were sixty by one hundred feet. It was arranged to seat comfortably fully six hundred on the main floor and in the semicircular galleries. The acoustical qualities were excellent. It was subsequently used for holding conventions, meetings of scientific bodies and band concerts for which it was admirably adapted.

¹From the records of the Columbia Historical Society.



The Second Presbyterian Church (1821-1859)

The Second Presbyterian Church

THE SECOND PRESBYTERIAN CHURCH was an outgrowth of the Georgetown (then Bridge Street) Church. Several families of that church living in the west end of the Capital found the distance too far for regular attendance. They were advised by their pastor, the Rev. Dr. Stephen B. Balch, to form a new church in Washington. Prominent in this group were members of the Handy family some of whose descendants are still active in the affairs of Washington City Presbytery.

Colonel
George
Handy

The following excerpts are from letters from Reverend T. B. Balch, son of Reverend Stephen B. Balch, D.D., to Dr. Isaac William Ker Handy, son of James H. Handy and grandson of Colonel George Handy of the Revolutionary Army: "I remember Colonel Handy who was the father of a large family. He had a martial appearance, and was probably a Revolutionary Officer, and an Elder of Princess Anne Church. He had several daughters, one of whom acted as amanuensis to Mrs. Adoniram Judson from Burmese India, when traveling in the United States. Several of the family removed from Wicomico to Washington, when all of them became, either members or hearers in my father's church in Georgetown, until the organization of the church on New York Avenue. Acting on my father's advice, your father and others applied to me to preach every Friday evening at homes occupied by those families until some progress could be made in the erection of an edifice. Their invitation was promptly complied with on my part, for they all continued in the Georgetown Church until they could be organized. I remember distinctly that our meetings were held in the home of your father."

**Petition
Considered**

The following information is quoted from the Minutes of Session of Second Church: "At a meeting of the Presbytery of Baltimore held at Georgetown, May 9, 1820, the Committee appointed to consider the petition of certain heads of families in the western section of the City of Washington for the aid and cooperation of Presbytery in organizing a church and congregation in connection with the Presbytery recommended that the prayer of the petitioners be granted. Whereupon Resolved that when the petitioners shall make it known to Presbytery that they have congregated and are in a situation to support a pastor the Presbytery will then take them under their care and cherish them as they do their other Congregations."

(Signed R. Post, Clerk of Presbytery)

**Second
Presbyterian
Congregation**

"Wherefore,¹ we the Subscribers in pursuance of the foregoing authority do by these presents form ourselves into a Congregation to be denominated the Second Presbyterian Congregation in the City of Washington and do pledge ourselves to contribute for the support of preaching the Gospel in said Congregation so long as we shall continue to be members of the same and to use our best efforts in aid of erecting a house for the accommodation thereof."

**Trustees
Elected**

"At a meeting of the petitioners to the Baltimore Presbytery for their aid in forming a Congregation in the western section of the city of Washington held at the dwelling of Mr. James H. Handy on the 23rd day of May, 1820 for the purpose of organizing a second Presbyterian Congregation in pursuance of authority granted them by said Presbytery, nine trustees were elected." * * *

Signed

M. B. Van Zandt, Chairman
George Gillis, Secretary

The above meeting was opened with prayer by the Reverend Joshua T. Russell who had evidently been invited to act as Moderator.

The newly elected Board of Trustees proceeded the next day to act on the plans² for the new church building.

**Elders
Elected**

Quoting from the minutes of Session, on election of Elders: "Agreeably to direction of the Presbytery of Baltimore at the October Session in the First

¹Forty-one names were signed as the subscribers to the above.

²For description of this church edifice see chapter entitled "Church Property."

Presbyterian Church of Washington City, 1820 the Reverend Joshua T. Russell proceeded on the 13th of October of the same year to organize a Second Presbyterian Church—At which time the persons entitled to vote for Elders having given in their ballots, it appeared that Mr. John Craven¹ and Mr. Joseph Brumley were unanimously elected to that Office.”

**Reverend
Daniel Baker
Called**

At a congregational meeting held June 6, 1821, to consider the qualifications of several nominees for the ministry of the new church, the Reverend Mr. Daniel Baker was chosen by a vote of twenty-six out of fifty-one and declared duly elected. On July 25th we find Reverend Mr. Baker as Moderator of a meeting to receive applications for membership as follows: four on examination, fourteen on certificate from the Georgetown, or the Bridge Street Church, five from First Church, one from Scotland, four from the Third Presbyterian Church of Philadelphia, and one (a colored man) from the Second Church of Alexandria, Virginia.

On September 20, 1821 at a meeting of the congregation held in the Treasury Hall, the election of Reverend Daniel Baker as permanent pastor was confirmed by a vote of fifty-three to fourteen. On December 30, 1821 the church was opened for services with preaching by the Reverend Dr. John Glendy of Baltimore, Maryland.

**Daniel
Baker**

Daniel Baker was born in Liberty County, Georgia on August 17, 1791. His father was William Baker, a deacon in the Midway Congregational Church and his mother was Elizabeth Dunham Baker. His paternal grandfather, William Baker, was also a deacon. He was received into the College Church, Hampden-Sydney on April 9, 1805. He entered the junior class at Princeton University and was graduated in 1815.

**Early
Career**

While he was at Princeton he was influential in initiating prayer meetings there. He was licensed by the Winchester Presbytery at Leesburg, Virginia in 1816 and supplied the churches of Rockingham County until he was ordained. On March 5, 1818 he settled in Harrisonburg, Virginia, where he taught school. Among his pupils he had Gessner Harrison and Henry Tutwilder, both of whom later

¹For biography of Mr. John Craven see chapter "The Church's Outreach."

distinguished themselves as professors, the former at the University of Virginia and the latter at LaGrange College, Alabama.

Comes to Washington In 1821 he came as pastor to our Second Presbyterian Church where he remained until 1828. Dr. Baker preached not only in the church but in the market place or wherever he could gain a hearing for Christ. One Sunday afternoon while preaching on the street to men of all sorts and in all conditions, he was interrupted by a bartender. He told Dr. Baker that he would come to hear him preach on the next Sunday if he would use the text which he would provide. Dr. Baker consented. The bartender gave him a text not taken from the Bible. It was "Mind Your Own Business." Dr. Baker said he would use the text "That ye do your own business" Thessalonians 4:11. The man approved of it. In fact, the attention and the heart of the man were won, and he became a regular attendant upon Dr. Baker's ministry.

He left in 1830 to become pastor of the Independent Presbyterian Church of Savannah, Georgia where he devoted his full time and energies to evangelistic work. He held many meetings and was impatient to get on with his mission. He travelled from the Carolinas to Texas, back and forth across the country.

Once in travelling through Indian Territory directly after the Mexican War and during the period of Indian massacres, he preceded a wagon train unaccompanied. It was rumored that he had been set upon by the Indians and massacred. When the rumor reached Washington our Reverend Dr. Laurie of the F Street Church prepared a memorial sermon, laudatory of his work. After stating his text he was handed a slip announcing that Dr. Baker was safe. In a subsequent letter to Dr. Baker he wrote, "You spoiled a first-rate sermon."

Fruits of Labor The extent of the results of his devoted labors will never be measured. As the fruit of one meeting held in Beaufort, South Carolina, eight young men entered the ministry. Among these were the Reverend Dr. Richard Fuller of the Baptist Church, the Reverend Stephen Elliott, Episcopal Bishop of Georgia and the Honorable R. W. Barnwell, member of Congress and president of South Carolina College.

He was the author of two small books, "Baptism in a Nutshell" and "Affectionate Addresses to Fathers and Mothers." He also wrote a volume entitled "Revival Sermons."

He established schools and the last years of his life were devoted to the establishment and endowment of the Presbyterian College at Austin, Texas. He was a man of modesty and refused to have the college named for him. He was also offered the position of Moderator of the General Assembly but refused. After forty-one years of successful labor he died in Austin, Texas on December 10, 1857. Three of his surviving sons became ministers.

Pew Rental At the December meeting¹ of the Board of Trustees it was reported that there were sixty-six pews in the church to be sold at prices ranging from \$50.00 to \$150.00. The committee also proposed that in case the pews were not sold, to assess them at a rental from \$12.00 to \$50.00 per year. The sale of the pews was designed to retire the debt on the church building.

Loan At a meeting of the pew-holders held May 27, 1823, nine Trustees were elected, one of whom was the Honorable John Quincy Adams, then Secretary of State. On October 24th of the same year Mr. Adams "kindly offered to loan to the Trustees—twelve hundred dollars," this sum to be used to complete the payment to the contractor for putting the roof on the church.

In May 1824 at a congregational meeting for the election of Trustees, the following resolution was adopted: "Resolved, that each contributor to the monthly fund for the purpose of paying the debt due to Mr. John Quincy Adams, be entitled to vote for Trustees."

Financial Difficulties Financial difficulties confronted this new congregation from its beginning. Some money² was raised by Dr. Baker and Mr. Handy on a trip northward to solicit funds. This helped to some extent. "On motion of Mr. Handy, three hundred dollars was ordered to be paid to John Quincy Adams, President of the United States on account of money loaned this Church in November 1823; and Messrs. Baker and Handy were requested to make the payment and take receipt."

¹The rentals of pews in the F Street Church were much smaller, ranging from five dollars to thirty dollars per annum.

²Story told in chapter on "Church Property."

**Dr. Baker
Leaves**

The final tenure of Dr. Daniel Baker as pastor was as follows: "On the afternoon¹ of this day, our Pastor, the Rev. Daniel Baker, after prayer, singing and reading from the 18th to the 35th verses of the 20th chapter of the Acts of the Apostles, made his last address to his people as their Pastor, from the 13th chapter of Paul's 2nd Epistle to the Corinthians, 11th verse "Finally, my brethren, farewell—Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

**Rev. John N.
Campbell
Called**

Two congregational meetings were held to vote for a new pastor at both of which President John Quincy Adams was present and voted; the first to call the Reverend Luther Halsey of Princeton who declined; the second, October 27, 1828, resulting in the call of Reverend John N. Campbell of Petersburg, Virginia, who accepted.

**Early
Life**

John N. Campbell was born in Philadelphia, Pennsylvania on March 4, 1798. His mother was the daughter of Robert Aitken who published the first edition of the Bible in this country. He was baptized by the Reverend Robert Annan of the old Scot's Presbyterian Church of Philadelphia, and it was here in connection with the church that he had his early training. James Ross, the celebrated educator, was one of his teachers. He attended the University of Pennsylvania but no record is found of his having graduated. He studied theology under the Reverend Ezra Stiles Ely and continued his theological studies in Virginia while teaching languages at Hampden-Sydney College. In May 1817 he was licensed to preach by the Presbytery of Hanover.

Ministry

After spending two or three years in the ministry in Virginia he was chosen chaplain to Congress in the autumn of 1820. Though very young his services in Congress proved highly acceptable. Later he returned to preach in Virginia and from there went to North Carolina. In this latter state he was instrumental in establishing the First Presbyterian Church in Newbern. In 1823 he returned to the District of Columbia where he served as assistant to Dr. Balch in the Presbyterian Church in Georgetown. In

¹From Minutes of Session (March 23, 1828) p 62.

1828 he took charge of our Second Presbyterian Church on New York Avenue. From 1825 to 1831 he served as one of the managers of the American Colonization Society where he served with faithfulness and great ability. In 1831 he was called as pastor of the First Presbyterian congregation in Albany, New York. He received in 1835 the degree of Doctor of Divinity from the College of New Jersey. In 1836 he became Director of the Theological Seminary at Princeton which position he held for nearly the remainder of his life. He was nominated to the office of Moderator of the General Assembly in 1856 and came near to being chosen.

Reverend
Campbell
Leaves

On June 21, 1830, the Reverend John N. Campbell resigned as pastor of the Second Church. The events leading up to his resignation were part of the social history of President Jackson's administration. The so-called "Kitchen Cabinet" resigned in a body, due to their wives' objection to the wife of the Secretary of War, Mrs. Eaton, the former Peggy O'Neal. Mrs. Eaton was the daughter of a Washington inn-keeper. Later as Mrs. Timberlake, widow of a naval officer, she had attracted unfavorable comment by alleged indiscretions. She was a regular attendant at Second Church. As a close friend of Rachel Donelson, President Jackson's wife, she was championed by the President, who also left the Second Church, after denouncing in no uncertain terms, the inference of the Reverend John N. Campbell in repeating the story that prior to her marriage to General Eaton, she had been seen dining in a hotel at noon one day, in Philadelphia, with her future husband, without a chaperone.

He favorably impressed others both as a preacher and as a man. His great executive ability and activity were outstanding.

He was twice married. Miss Bōwling of Petersburg, Virginia became his first wife, and his second wife was the former Miss Elizabeth Tilden Wilson of Maryland.

Dr. Campbell was a tall, slender person of delicate health. However, in his manners he always impressed one with his great energy and his fearlessness. He was jovial, quick in apprehension and a man of strong convictions.

As a preacher he was animated and clear in his delivery. Although he was a poor penman his sermons were carefully prepared. He died March 27, 1864.

**Church Union
Considered**

On March 30, 1829, the first move toward a union of the F Street and Second Churches was made as follows: "Resolved—that it is expedient and advisable that a union of the two churches be effected on the following terms, Viz., that the Rev. Dr. Laurie retire from the pastorate of the church; retaining, however, the title of Senior Pastor of the same; that he receive a stated annual salary, with the right of performing the public services of the church in the afternoon of the Sabbath day, and that the Rev. John N. Campbell be appointed Pastor of the church."

Owing to objections on the part of officers and members of the F Street church, the union was not consummated at this time, but it is interesting to us to know that the union was projected thirty years before it finally took place.

**Recall of
Dr. Baker
Considered**

At a meeting of the congregation of the Second Presbyterian Church convened at the church Monday afternoon, September 6, 1830, the congregation voted to recall Dr. Daniel Baker as pastor of the Second Church.

**President
Jackson's
Letter**

Informed of the action of the congregation by the Clerk of the Session, President Jackson replied as follows:

Washington, September 28, 1830

Sir:

"I take pleasure in acknowledging the receipt of your letter of yesterday as it affords me an opportunity of expressing my concurrence with the result of the election in the Second Presbyterian Church to supply the place of Mr. Campbell. I have great confidence in the piety and zeal of Mr. Baker and had I been present when he was put in nomination would have voted for him."

I am very respectfully

Your obedient Servant,
Andrew Jackson

**Ex-President
J. Q. Adams'
Letter**

The following letter was received from Mr. John Quincy Adams:

James H. Handy, Esq. Washington, D. C.

Quincy, October 16th, 1830

Dear Sir:

"I have received your letter of the 27th ultimo communicating to me the proceedings of the Second Presbyterian Church

at Washington consequent upon the departure of their late Pastor, the Rev. Mr. Campbell.

"I very readily comply with your request in the assurance of my cordial approbation of the reelection of their former Pastor the Rev. Daniel Baker, for whom if I had been present, my vote would have been cheerfully given.

"Accept the assurance of my best respects and fervent good wishes for the prosperity of the church."

from your assured friend

J. Q. Adams

**Dr. Baker
Declines
Recall**

Upon receipt of the call from the Second Church, the Reverend Daniel Baker gave them some hope that he would accept the call, but after taking a few days for reconsideration, and believing that the congregation was not fully united in giving the call he declined to accept.

**Rev. Edward
D. Smith
Elected**

Upon Monday afternoon the 8th of November, 1830, at a meeting of the Congregation of the Second Presbyterian Church, moderated by Dr. James Laurie of the F Street Church, the Reverend Edward D. Smith of Philadelphia was unanimously elected pastor of the church. The total membership of the church at this time was ninety-seven. Dr. Laurie continued as Moderator of the Session until April 1, 1831, when the new pastor, Reverend Edward Dunlap Smith was installed. After four years of earnest and devoted work in the Second Church where he was greatly beloved, Reverend Mr. Smith resigned June 14, 1835, preaching his farewell sermon from the text "Give an account of thy stewardship." The letter of the Session accepting his resignation says in part: "Under your ministry the troubled waters of dissension which flowed amongst us when you entered upon the duties of your charge have become calmed; and by your Christian walk and conversation you have, in a very eminent degree, gained the confidence and secured the affections of your people."

One of the reasons for his resignation was the difficulty experienced by the congregation in raising his salary of \$1,000 per annum which was to have been paid exclusively from pew rentals.

**Several
Calls
Declined**

The Reverend A. H. Bishop was called as stated supply for two months on December 5, 1835. At the end of this time he was elected as pastor, but he declined the offer. On March 2, 1836 the Reverend Mr. Van

Rensselaer received a call from the congregation which he declined. The Session invited the Reverend P. H. Fowler in April 1836 to become the pulpit supply which he did not accept. On April 25, 1836 the Reverend George Burrows was given a call to become the pastor of the church which after several weeks consideration he eventually declined.

**Reverend
Philemon H.
Fowler**

At a subsequent period the Reverend Philemon H. Fowler was elected to the pastorate of the church "with the understanding that his answer to the call was to be given when his labors among the people could satisfy him as to the Will of Providence." In the month of October, 1836 he entered upon his duties, the church having been for fifteen months without a regular pastor. In September, 1839, the Reverend Mr. Fowler, having served as supply pastor for three years, declined the call that had been presented to him in the summer of 1836.

**Dr. Philemon
H. Fowler**

Philemon H. Fowler was born February 9, 1814 in Albany, New York, the son of William and Margaret Fowler. He received his education at the Albany Academy, Hobart College at Geneva, and Princeton Theological Seminary. On October 15, 1835 he was licensed to preach the Gospel by the Presbytery of Albany and ordained by the same Presbytery in 1836. He was called to the Second Presbyterian Church, Washington, D. C. that same year. From Washington he went to the First Presbyterian Church, Elmira, New York. He served later in Utica, New York. Twice he was honored by the conferring of the degree of Sacred Theology, once by the University of Norwich, Northfield, Vermont, and later by Williams College, Williamstown, Massachusetts.

In 1869 he was Moderator of the General Assembly. Reunion of the Old and the New School Assemblies of the Presbyterian Church was consummated at this Assembly. This important event will always be a memorable one in the annals of our church. As a member of the Joint Committee on the Reunion of the Presbyterian Church Dr. Fowler's services were of great value. He was described as a man of practical wisdom and good sense combined with courteous manners.

He occupied many positions of trust. He was trustee of Hamilton College, Clinton, New York and the Theological Seminary at Auburn, New York. He also served as a member of the American Board of Commissioners for Foreign Missions.

In 1868 he represented the General Assembly of his Church in the Assemblies of the Free Church of Scotland and the Presbyterian Church of Ireland. He died in 1892.

**Reverend
Mr. Smith
Rejects Recall**

Thereupon the congregation recalled the Reverend Edward D. Smith of New York, just as years before they had tried to win back the Reverend Daniel Baker, with the usual disheartening result that Mr. Smith declined. These repeated refusals of many men to serve the church seem at this distant time to have had some rational explanation. Perhaps it was due to the inadequate salary offered, to repeated financial crises within the church, possibly to clashing personalities, or the failure of the members to support the program of the session and trustees.

**Congregational
Minister
Considered**

In February, 1840, the congregation was called together "to take into consideration the state of the said church. The meeting was opened by a motion nominating the Rev. Mr. Wood a licentiate of the Congregational church of Connecticut to fill the Pulpit of said church for six months. The motion was advocated by a few professing to be Presbyterians, supported by a larger number of New England Congregationalists recently located with us; and opposed by the Presbyterians as a motion not to be entertained for moment, being anti-Presbyterian, revolutionary in its bearing and character, subversive of Presbyterian order and church government, and altogether contrary to the standards of said church and the decisions of the General Assembly of the Presbyterian Church of the United States of America at their sessions held in Philadelphia in 1837 and 1838. The Presbyterians proper of said Second Congregation, not prepared for such a measure were left no alternative but that of entering their solemn protest against a procedure which they consider as cutting them off or dissolving their connections with a church Apostolic in its foundations, cherished by their fathers, and endeared to them by its doctrines and government."

**Protest
Made**

After the congregational meeting adjourned, forty voters (communicants and pewholders) organized another meeting, recording their solemn protest: "Whereas a meeting of the Second Presbyterian Congregation known as the Second Presbyterian Church of Washington City, was called by notice from the pulpit, and whereas said meeting resulted in the choice of a Congregationalist, we whose names are heréunto subscribed do solemnly protest against all pro-

ceedings had in said meeting as revolutionary, unconstitutional and totally subversive of the whole order and constitution of the Presbyterian Church in the United States of America and that for the following reasons:"

"Firstly: Because one of the speakers openly avowed that it was of no consequence whether the pulpit were filled by a minister of any denomination provided he were a good man."

"Secondly: By an examination of the church record it appeared that the majority voting on the evening of the 18th of February, 1840, was clearly incidental as can be evinced."

"Thirdly: Because it was acknowledged and not pretended by any attending said meeting that said church was Presbyterian in its origin, history and present constitution and connection."

"Fourthly: Because a motion was made to arrest all proceedings in the premises as null, invalid and perfectly void, and we protest against said motion being laid on the table by the aforesaid incidental majority."

"Fifthly: Because the notice given from the pulpit as the basis of the meeting did not specify that any elections were to be brought before said meeting as is required by our standard of Government."

(Forty protestants signed the above protest)

"The foregoing protest with all the names signed above was laid before Rev. George Wood, the licentiate referred to therein, but without any effect as to occupying the pulpit of the church. That fact being known the Session advised a meeting of the congregation which was convened for prayer and supplication at the Throne of Grace at the house of Mrs. Milligan on Sabbath evening the 1st of March, 1840. There being a considerable number of the communicants and others of the church present it was upon motion, Resolved unanimously, that we will use all proper measures to sustain ourselves as "The Second Presbyterian Church." Resolved that a committee of three gentlemen be appointed to obtain a suitable place where the church may enjoy the preaching of the Gospel."

The "Medical Hall" was obtained by the committee appointed at the above meeting and for several Sundays

ministers were engaged to preach, when early in April 1840 the Hall was rendered useless by fire. However, the Session was able to arrange for prayer meetings and preaching services in the homes of some of the members which were well attended.

**Reverend
Courtland
Van Rensselaer** On Tuesday, the 21st of July 1840, at a meeting held in the home of Mrs. Milligan, called for the purpose of electing a pastor, a call was extended to the Rev. Courtland Van Rensselaer, which was accepted although it was several months before the pastor-elect was able to assume his duties with the Second Church.

Courtland Van Rensselaer was born in Albany, New York May 26, 1808. He was the son of General Stephen and Cornelia (Paterson) Van Rensselaer, and the grandson of Stephen and Catherine (Livingston) Van Rensselaer and Judge William and Cornelia (Bell) Paterson. He received his A.B. degree from Yale in 1827 and his A.M. degree in 1830. He attended Union Theological Seminary in Virginia and Princeton Theological Seminary from 1830 to 1833. He then became engaged in missionary work among the slaves in Virginia. In April 1835 he was ordained an evangelist by the Presbytery of West Hanover. From 1837 until 1840 he served as pastor in Burlington, New Jersey. From 1840 to 1844 he was stated supply in the Second Presbyterian Church, Washington, D. C. He was agent of Princeton Theological Seminary in 1844 and secretary of the Board of Education of the Presbyterian Church from 1846 until 1860. The honorary degree of Doctor of Divinity was conferred upon him by the University of the City of New York in 1845.

The Presbyterian Magazine¹ was founded and edited by him. He was author of "The Home, the School and the Church," and "Miscellaneous Sermons, Essays and Addresses." This latter book was published posthumously by his son Courtlandt in 1861. He died in Burlington, New Jersey July 25, 1860.

On the 8th of December 1840, as the Presbytery had taken no action on the protest presented to that body under date of February 18, 1840, a paper signed by thirty-four of

¹Now Presbyterian Life.

the members of the church was filed with the trustees. It was addressed to them as being named in the deed of conveyance of the church property, and to others occupying the church edifice, the said signers and those acting with them to be the Second Presbyterian Church of Washington City. In it they declared their unwillingness to enter into any legal or other unhappy controversy. It made an appeal to said occupants as unto just men and Christians to place the signers in possession of their own house of worship, builded and dedicated for their use according to the ancient Presbyterian order, and being of right justly their property. No answer was made to this appeal.

**Union
Services**

In January 1841, the F Street Church kindly tendered the use of the church to the Second Congregation during the continuance of Dr. Laurie's illness, which made it convenient for both congregations to meet together for almost a year, with the pastor of Second Church occupying the pulpit both morning and evening.

**Attached to
Baltimore
Presbytery**

At a meeting of Session, June 11, 1841, the following communication was received from the General Assembly: "Resolved, that the line of separation between the Synod of Virginia and the Synod of Philadelphia be so altered, as that the Presbytery of the District of Columbia shall be detached from the former and attached to the latter; and that the Presbytery of the District of Columbia be and it is hereby dissolved, and its ministers, churches, licentiates and candidates be attached to the Presbytery of Baltimore. And further that the records of the Presbytery of the District of Columbia be put into the hands of the Stated Clerk of the Presbytery of Baltimore to be held "this day at 12 o'clock N. in Bridge Street Church, Georgetown."

Within a short period of time, a protest was presented to the Baltimore Presbytery with respect to the actions taken at a meeting of the Congregation of the Second Church on February 18, 1840, when the Reverend George Wood, a Congregationalist, was called to that pulpit.

**Co-pastor
Septimus
Tustin**

The arrangement made in January 1841, by which the pastor-elect of Second Church filled the pulpit of F Street Church was ended when the latter church chose in the fall of 1841, a co-pastor, the Reverend Septimus Tustin. In the absence of the Second Church pastor in New Orleans for the winter, the Presbytery of Baltimore sent

Licentiate I. W. Ker as a supply until his return. Mr. Ker continued to conduct Sunday evening services and prayer meetings at the homes of members, a ministry much appreciated by the congregation.

Church
Services
1842-1844

From 1842 to 1844 the Second Church was without pastoral services, meetings being carried forward by members of the Session. In April, 1844, the Second Church addressed the following communication to the Baltimore Presbytery:

“To the Presbytery of Baltimore. **1330379**

The Second Church of Washington most respectfully ask the attention of Presbytery to our Presbyterian cause in this metropolis of this great nation, having a population of little, if any, short of 30,000 souls.

In this large community our cause has only a 'single house of worship and that is located on F Street between 14 & 15 Streets west, leaving a mile and a half of the most populous part of our city lying between 14 Street and the Capitol occupied by nearly or quite 15,000 people. This field other denominations are occupying with very considerable advantage. But our Presbyterian cause, all this while, lies dormant. Therefore the object of this overture is to ask Presbytery whether anything can or will be done soon to aid efforts the Second Church is ready and willing to make to sustain the cause in this city. With this view the members of the church have subjected themselves to much inconvenience by retaining their original organization, believing that to do so would facilitate the promotion of that cause for which they have so long suffered for conscience sake.

It is unnecessary to recapitulate the trials and disappointments our little church has passed through and will close this communication by saying that the church proposes, under Providence, to raise four hundred dollars per annum to employ a minister of the Word in support of the cause in this city and to carry that object into effect they ask the further aid of Presbytery. Should Presbytery not adopt some measure to give confidence to the enterprise it is feared the little church, so long kept under peculiarly trying circumstances, will scarcely find it to their advantage

¹Another church in the District has erroneously claimed an earlier date of organization than ours. This indicates beyond any doubt—ours is the oldest.

to continue longer in an organized state, and consequently the younger part of the congregation will be mainly lost to the Presbyterian church."

Sabbath
School

In compliance with this Macedonian call to come over and help us, Baltimore Presbytery assigned the Reverend Thomas R. Owen to labor for six months in this church and recommended that the Board of Missions aid in his support at the rate of \$200 per annum. The trustees rented Carusi's Hall for Sunday services, prayer meetings being continued in the homes of members. Early in May, 1844, a Sabbath School was begun with eleven teachers and thirty pupils.

At the spring meeting of the Presbytery of Baltimore in 1844 the following communication was ordered to be sent to all of the churches:

"1. That there should always be an actual vote, by those entitled to vote, for Pastors and Elders, in every such election; instead of there being merely an opportunity given to oppose nominees as is sometimes the case.

"2. That the Eldership ought to be large, say an Elder to every thirty communicants in large congregations; and in all cases a plurality, say three or four, where suitable persons can be obtained.

"3. That all communicants in good regular standing, and no other persons, are entitled to vote in the election of Ruling Elders."

Reverend
W. W. Eells

In 1844, at the fall session of the Presbytery of Baltimore, the services of Reverend Thomas R. Owen having come to an end, Presbytery appointed the Reverend W. W. Eells to minister to Second Church, services being held in the lecture hall of the Medical College of Columbian now George Washington University, located at the N. E. corner of Tenth and E Streets, N. W.

The congregation adopted, at its meeting on the 7th of October 1844, the following communication which was ordered sent to the Presbytery:

"To the Rev. Presbytery of Baltimore,
Brethren.

"Upon the organization of the General Assembly's Board of Church Extension last summer, that Board issued a com-

munication making it necessary that application for aid from the Board for the erection of houses of worship should be presented by or through the Presbytery.

In view of facts and circumstances, known it is believed to most of the members of Presbytery, the members of the Second Church (a small but tried band) have, under the advice and counsel of several brethren in the ministry, retained their original organization of 1820, as a church; believing that if the Presbyterian cause is at all worth maintaining at the seat of the national government of these United States, (and we assuredly hope it is) it would be easier to use our little organization as a nucleus to build on, than to get up a new organization."

The Presbytery acted favorably upon this recommendation, its action being signed by Dr. Laurie of F Street Church, as Moderator of Presbytery.

On the 8th of April, 1845, the minutes of Session record another communication asking for help of the Presbytery in which attention is called to the following situation: "The congregation take leave respectfully to refer to Presbytery the circumstance of there being two small worshiping assemblies holding the name of "Second Presbyterian Church" in this city. Hence, in giving notice for Divine Service, there is conflict as to the name by which the two little congregations are known. Now under these circumstances we respectfully ask advice and counsel of Presbytery, whether, in its judgment, our cause would or would not be promoted by our taking a new organization, and thereby a new name, to act in the enterprise before us."

Old and
New School

With this request to the Baltimore Presbytery the records of the protesting (pro-Presbyterian) Second Church came to an end. The Presbytery of the District of Columbia, refusing to be abolished, and the faction of the Second Church in possession of the church building, went over to the New School, while the F Street Church, as we have heretofore indicated, together with Bridge Street Church, was readmitted to Baltimore Presbytery in 1840, remaining with the Old School. The following year, 1841, the General Assembly having dissolved the Presbytery of the District of Columbia, the protesting faction of Second Church came under the jurisdiction of the Baltimore Presbytery, and it is believed that in 1845, after consideration of the existing conditions, the Presbytery advised the remnant,

now reduced to thirty-four members, to join themselves as individuals to other Presbyterian churches. Many of them in 1846 united with the F Street Church while others were received into the Fourth and Bridge Street churches.

**Rev. James
R. Eckard
Installed**

¹“On the evening of June 1st, 1848, the Reverend James R. Eckard was installed as Pastor of the Second Presbyterian Church of Washington City by a committee of the Presbytery of the District of Columbia. The Reverend John C. Smith presided, asked the Constitutional questions and gave the charge to the Pastor. The Reverend Elisha Ballantine preached and gave the charge to the people.”

Early Life

Dr. James Read Eckard was born November 22, 1805 in Philadelphia, Pennsylvania. In 1823 he was graduated from the University of Pennsylvania and later had the degree of Doctor of Divinity conferred on him by Lafayette College, Easton, Pennsylvania. Early in his career he practiced law and was director of the public schools in Philadelphia. He then studied for the ministry and was ordained as a Presbyterian evangelist July 21, 1833. That same year he went to Jaffna, Ceylon where he served as a missionary until 1835. From there he moved to Madura, India where he lived until 1836, returning to Jaffna to serve until 1843.

Returning to the United States, he became agent of the American Board in Georgia in 1844. For the next two years he served as missionary and principal of the Chatham Academy, Savannah, Georgia.

Installation

On June 1, 1848 he was installed as pastor of the Second Presbyterian Church, Washington, D. C. Here he remained until 1858. For the next fourteen years he was professor of rhetoric and history at Lafayette College, Pennsylvania, and at the same time he was pastor at Asbury Park, New Jersey from 1860 to 1867.

When in Ceylon in 1834 Dr. Eckard published in the Tamil language an essay on “Faith and Justification.” In 1836 he published both in English and Tamil an essay titled “Hindoo Traveller.” It was designed for use of the natives conversant with the English language. When he returned to the United States he wrote a narrative of some of his mis-

¹From sessional records—Book 2, page 1.

sionary operations in India (Philadelphia 1844), and "An Outline of English Law from Blackstone."

Mrs.
Eckard

His wife,¹ Margaret Esther Bayard, was born on Cumberland Island, Georgia, October 18, 1810. She was the second directress of the Washington, D. C. Protestant Orphan Asylum in 1858. Her assistance to her husband was outstanding not only in his service as pastor but also as missionary in Ceylon and Madura, India. She died in Sumter County, South Carolina on February 29, 1872. Dr. Eckard died at Abington, Pennsylvania on March 12, 1887.

The Presbytery of the District of Columbia which united with the New School after being dropped by the General Assembly (Old School) took charge of the Second Church property, and the affairs of the group in possession of said property. We have no record of this group from 1840 to 1848, other than contained in the address of Colonel Walter C. Clephane at the One Hundredth Anniversary of the New York Avenue Presbyterian Church in 1903 as follows: "From this time on, the church dwindled and was frequently closed; dust settled on the pews and pulpit, and the edifice itself seemed doomed to ruin. Then the Reverend Mr. Eckard arrived on the scene and was placed in charge. The first Sabbath that the church was opened after this season of depression, one gentleman accompanied him to the church. After waiting some time for others, they closed the doors and went home. On the evening of the same day they returned. Thirty-four persons gathered for evening worship. Thirty of those persons had come from other churches by request, to at least give the appearance of a congregation and lend encouragement to Mr. Eckard."

And from the address of Dr. Radcliffe at the Centennial: Reverend Mr. Eckard, a Philadelphia lawyer, missionary and teacher, came for his first service and found a congregation of one. But, subsequently, by earnest effort, the congregation was enlarged, and his beautiful spirit and simple teaching brought harmony and unity; and he, withdrawing finally, at first to LaFayette College, Pennsylvania, and, in the eighty-third year of his age, to his home in Abington, Pennsylvania,

¹Mrs. M. E. Eckard joined our church June 2, 1848 from the Independent Presbyterian Church, Savannah, Georgia and Dr. Eckard the same day from the First Presbyterian Church, Philadelphia.

left his memory of his life, that he had shaped the disorganized elements, held them together and secured the property for the subsequent union which resulted in our large and historic life."

In March 1853, one Sumner Rust and his wife requested the Session for letters of dismissal to the Fifth (later the Assembly's) Presbyterian Church at Fifth and I Streets, N. W., then in process of being organized. The next day Mr. Rust refused to receive the letter, stating that he was not satisfied that it was his duty to unite with the new church. Further inquiry brought out that the minister, the Reverend A. G. Carothers, had suggested the change to Mr. Rust, that he might direct the choir of the new church. This caused deep indignation in the Second Church, resulting in a request to Presbytery, (page 18, Minutes of Session:) "to take such measures as shall be requisite to reprove the evil which Mr. Carothers appears already to have committed and to prevent the recurrence of similar evils in the future."

The request boomeranged, Presbytery upholding Mr. Carothers, and refusing to recognize Mr. Eckard's right to speak on the subject before Presbytery. This action was understandable in the light of the strained relations between Old and New Schools of thought, Mr. Eckard, a Pennsylvanian, inclining to favor the Old School. At a meeting of the Second Church Congregation on May 24, 1853, the following resolutions were adopted:¹ "Whereas the following facts have been made known to us:

1. That the Presbytery of the District of Columbia did on the 18th of April last vote to set aside all the examinations required by the Constitution of the Presbyterian Church of a candidate for ordination who seemed implicated in certain aggressions believed to have been committed against the growth and prosperity of this church, virtually admitting that such examination would disclose facts which they did not wish to have brought to light, the dispensing with such examination being contrary to the practice of all Presbyteries which act constitutionally.

2. That the said Presbytery did on the 19th of April refuse by vote to confer with this church for purposes of conciliation and explanation.

¹Page 22, Book 2, Session of Second Church.

3. That the said Presbytery did on the days aforesaid, and at previous meeting at Lisbon, Maryland, permit to one of their number a style of language in opposition to the interests of this church and the right of its Pastor to be heard in its behalf, which was inconsistent with the decorum and good order of a Christian assembly.

And whereas, in view of the entire case, we believe that our spiritual interests, if not our very continuance as a church, depend on a change of ecclesiastical relations, and that the Presbytery of the District of Columbia has virtually placed us out of its protection therefore be it

**Change of
Presbytery**

“Resolved, that this Second Church of the City of Washington does hereby transfer its ecclesiastical connections and relations from the said Presbytery of the District of Columbia to the Presbytery of Baltimore.”

(Signed) J. W. Easby, Secy.

Four of the Elders dissented from the majority regarding the proposed transfer, but, fearful of jeopardizing the interests of the church of Christ by hasty action, they consented to serve until their places were filled by the regular election, which they continued to do until March, 1854. Within the year the Reverend Mr. Eckard received recognition for himself and the Second Church through his being elected Moderator of the Presbytery of Baltimore.

During the pastorate of the Reverend James Read Eckard, Second Church enjoyed a greater prosperity both spiritual and material than it had for twenty years, namely, since the pastorate of the Reverend Daniel Baker.

**Church
Union**

On September 14, 1858, the Reverend Dr. Eckard tendered his resignation, going to LaFayette College, thus clearing the way for the already contemplated union of the F Street and Second Churches.

In November, 1858, the records shows the appointment by the Session of an Elder to represent the church at a meeting of the “Presbytery of Potomac” newly created by the Synod of Baltimore (Old School) for the Washington area.

At the fall meeting of the Presbytery of Potomac, October 14, 1859, held at Bladensburg, the following minutes were adopted:

"Reverend P. D. Gurley¹ having informed the Presbytery of the union of the F Street and Second Churches of Washington City, D. C., upon terms agreeable to the parties concerned, it was on motion Resolved That the names of those Churches be stricken from the roll and that of The New York Avenue Presbyterian Church be substituted in their stead."

During the time the new² house of worship was being erected a committee was appointed "to see if the 10th Street Baptist Church can be obtained for a place of worship for our congregation for some months to come as we leave our present place, F Street edifice after next Sabbath."

That same Christian spirit of hospitality prevailed ninety years ago as we now experience, when sister churches of other denominations opened wide their doors to displaced congregations.

¹From Records of Session, September 24, 1859.

²From the proceedings of the Building and Collecting Committee of the "New York Avenue Presbyterian Church." September 27, 1859.

Church Property

The Second Presbyterian Church

"Except the Lord build the house they labour in vain."

PSALM 127:1

THE SECOND PRESBYTERIAN CHURCH was organized in 1819 after the Reverend Mr. Stephen Balch had urged and encouraged a group from his Georgetown Presbyterian Church to found one in the vicinity of their homes.

Site The site chosen was lot #800 which was then known as lots #1 and #8, an area of 6,858 square feet. They had been purchased in July 1820 from Richard Cutts, brother-in-law of Dolly Madison. The price was \$1,371.40 at 20c per square foot. The land was located in the triangle made by the intersection of H and Thirteenth Streets with New York Avenue, three blocks from the White House.

Building Plans Already on May 24th the newly elected Board of Trustees had proceeded to an examination of the church plans proposed by Thomas Bulfinch and the estimates presented by Henry Smith. These plans and estimates were adopted by the Board and later by the congregation. The Board appointed a committee to advertise for bids in the *National Intelligencer*¹ until July 1st, and to receive proposals at the next meeting. The contract concluded with Messrs. Sandifords "with the exception of the tower above the pediment of the vestibule" was on a credit

¹A Washington daily newspaper.

of two years for a sum not exceeding \$5,880.00. This contract being declined by the Sandifords, the Committee was authorized to make a selection from among the other offers. The Committee considered a basement but decided it was not necessary.

Contractors The contract was then divided between Mr. Herbert for the building and Mr. Crown for the brickwork. They were authorized to finish the tower in accordance with the plans and proposals. The Building Committee also gave the contractors the authority to alter the second story windows from "D" to "straight windows."

Congregation's Temporary Location While the plans for the building were going forward, the Trustees, meeting on June 1, 1820, appointed a committee "to prepare the Hall of the Navy Office for the accommodation of the congregation at the times when preaching may be had at that place." Meanwhile weekly prayer meetings continued in the home of Mr. James H. Handy.

Cornerstone A committee appointed by the Board of Trustees made arrangements with the Grand Lodge F.A.A.M. of the District of Columbia to lay the cornerstone. The committee consisted of Joseph Meigs, William Jones, Nicholas B. VanZandt, Alexander Stewart and John McClelland. The request, in part, was as follows:¹ "to superintend the building of a temple for the worship of the true God, most respectfully request of the Worshipful Grand Master of the Grand Lodge of the District of Columbia so to square the cornerstone of the said building, and apply the line to the sides thereof, that, standing plumb upon its foundation, and the arch thereof resting equally upon the walls, the whole building may appear not only ornamental, but manifest also the utility of that Order which, having its origin in the temple of Jerusalem, will last until the Great Architect himself shall assemble around Him in the Temple above, all His faithful workmen."² The cornerstone was laid at six o'clock in the afternoon on July 29, 1820.

It was an imposing church for that period and the architectural style resembled somewhat the two other

¹From the Minutes of the Grand Lodge F.A.A.M. in the bound volume of proceedings for the years 1810-1845 inclusive.

²The date was changed to October 10th in order to give the superintendent enough time to erect a platform for the speakers.

churches subsequently built on this same site. However, those early surroundings were vastly different from those of today. To the north where Franklin Park now is, were a few scattered houses with some trees and shrubbery. Nearby was an odoriferous tanyard through which a stream ran. In the center of the square was a bog usually under water and abounding in water snakes. The only street with any improvement was Fourteenth. It was reported to have been surfaced with a coat of gravel.

**Financial
Worries**

From the beginning, 1821 to 1827 the Congregation had difficulty in meeting its obligations for current expenses and also the residue from the building expense and land purchase. In 1827 the United States Bank took over the property on the understanding that the bank would wait for the principal, provided that the interest was promptly paid. At a meeting of the Board of Trustees held in November 1827, it was decided that the Reverend Mr. Daniel Baker be requested to proceed as early as possible to the north as far as Portland, Maine, for the purpose of soliciting donations for the relief of the church. At a meeting of the congregation, held a few days later, it was resolved "that Mr. James H. Handy accompany Mr. Baker to the north. Agreeably to the foregoing resolutions Mr. Baker set out on Saturday the 24th and Mr. Handy on Wednesday the 28th of November, 1827, for the north to meet in Baltimore."

**Fund
Raising**

At a meeting of the Board of Trustees, held in the church, Friday afternoon, the 25th of January, 1828, the following report was presented: "Daniel Baker and James H. Handy who were appointed to proceed to the north for the purpose of soliciting donations for the relief of the Second Presbyterian Church, report that they visited Baltimore in Maryland, New Castle in Delaware, Philadelphia in Pennsylvania, Newark, Elizabeth and Trenton in New Jersey, New York and Albany in New York, Northhampton, Worcester and Boston in Massachusetts, and Hartford and New Haven in Connecticut and that they were only able to make collections in the following places, namely:

In Baltimore	\$ 40.00
Philadelphia	453.58
New York	110.00
Boston	148.00
	<hr/>
	\$751.58

That after the return of Messrs. Handy and Baker to Washington, Messrs. Baker and George Gillies proceeded to Annapolis in Maryland and to the United States Ship Delaware off that city." They collected:

In Annapolis, Maryland	\$ 25.88
On Board the Ship Delaware	701.00
From the North	751.58
<hr/>	
Total Amount Collected Abroad	\$1,478.46
Deduct Traveling Expenses	211.11½
<hr/>	

Amount Paid Over to George Gillies,

Treas. \$1,267.34½

(Signed) Daniel Baker
James H. Handy

Resolutions
of Thanks

The resolutions offered by Mr. Handy and un-
animously adopted are quoted in part as follows:

"Resolved that the thanks of the Board on behalf of the
Congregation be presented to the officers and crew of the
United States Ship Delaware for the liberal contributions
made by them to the relief of the Second Presbyterian
Church—

Resolved that the Treasurer purchase three Bibles and
that the same be presented in the name of the Board on behalf
of the Congregation to Captain John Downes, Lieutenant
James Ramage and Purser Silas Butler of the United States
Ship Delaware as a token of gratitude for their zeal and
activity in procuring subscriptions from the crew for the
benefit of the church—

Resolved that the Treasurer purchase forty-five Bibles
and that the same be forthwith transmitted to Norfolk for
the use of the Officers, Seamen and Marines attached to the
U. S. Ship Delaware—

Resolved that the thanks of the Board in behalf of the
Congregation of the Second Presbyterian Church be pre-
sented to Purser William P. Zantsinger for originating the
project of visiting the U. S. Ship Delaware while off the
city of Annapolis, and for the aid given and the interest
manifested by him in its successful accomplishment—"

Mr. Handy laid before the Board the following claims
of the Reverend Mr. Daniel Baker, namely:

Loss sustained in leaving Mr. Bonfil's school to visit the North	\$27.33 1/2
One umbrella purchased in Phila. & lost on steam-boat	2.50
One pair of boots purchased to replace those worn out on trip	3.50
Cash for portorage, Phila. to Washington not in former acct."12 1/2
	<hr/>
	\$33.46

**Debt
Paid**

At a meeting of the Board of Trustees Friday, February 1, 1828, Mr. Handy reported for the Committee appointed to settle with the United States Branch Bank in Washington, that the amount claimed for the grounds upon which the church stands had been paid as per the following statement:

"The Second Presbyterian Church of Washington	
To the Bank of the United States as Trustees of Rich'd Cutts Dr.	
"For lots No. 1 & 8 in Sq 251 sold by said Cutts to the said church in July 1820.....6857 Sq ft. at 20¢ per ft.	\$1,371.40
To interest thereon, from July 6, 1821 to Jan'y 26, 1828	549.38
	<hr/>
	\$1,920.78

Deduct the difference between twenty cents the square foot and twelve and an half cents, the price at which B. of United States agreed by their resolution of Jan'y 22, 1828, to sell the said lots to the church—the said difference being a loss to the bank	\$ 726.57
	<hr/>
	\$1,194.21
	<hr/>

Correct—James H. Handy, Peter Lenox, Committee

"Mr. Handy from the committee appointed to call upon the President of the United States reported they had performed that duty and presented the following receipt:

Received January 30th, 1828 of James H. Handy Three hundred dollars on account of money loaned the Second Presbyterian Church in November 1825, \$300.00
(Signed) J. Q. Adams"

**Cause of
Financial
Trouble**

The financial difficulty from which the church had been rescued by the contributions solicited was caused by the bankruptcy of Richard Cutts, former owner of the lots on which the church was built, the church lots as well as his other assets reverting to the Bank of the United States. These lots having been contracted for at a

price much above their real value, and the adjoining lots having been sold by the Bank at twelve and one-half cents per square foot, the Trustees requested the Directors of the Bank for a reduction of the price, or the abatement of the interest, and made an offer to purchase the church lots for cash at the price of twelve and one-half cents per foot with interest from July 6, 1821, or to pay the old principal, on condition the interest was written off.

The Bank of the United States graciously complied with the request of the Trustees to pay cash for the lots at twelve and one-half cents per foot with interest, saying in closing, "It now remains with me to say I would cordially unite with you in giving thanks to our God who has thus signally blessed your church through the instrumentality of your pastor and in answer no doubt to the prayers of His own children."

Property	Another difficulty which was causing the trustees
Deeds	no little concern at this time was their failure to
Acquired	secure the deeds to the lots on which the church stood, which

as herein before noted, had been paid for in full, with interest, to the Bank of the United States in 1828, six years previously. The Bank of the United States was beginning to experience the hostile attitude of President Jackson, which later led to its demise in 1837. At last in the same year as the dissolution of the United States Bank, the deeds to the lots where the church stood came into the possession of the Board and were placed in the hands of the Secretary of the Board, Mr. Daniel H. Haskell, to hold in trust for the church.

This edifice served the dwindling congregation through its trials and tribulations until 1859. At that time union with the F Street Presbyterian Church had been effected and steps had already been taken for erection of a new church.

The New York Avenue Presbyterian Church

1859-1960

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—HAGGAI 2:9

Search
for
Pastor

Going back to the F Street Church, after Dr. James Laurie died in April 1853, the Session on October 27th of the same year took the following action: "having felt confidence in the judgment and discretion of the brethren of Baltimore Presbytery and of their knowledge of the ministry throughout the bounds of our Church, would feel greatly obliged, if in this, our time of need, they would aid us by their counsel, and interest themselves, to secure for us the services of an able, energetic, faithful and Godly minister—Therefore Resolved, that we invite the cooperation of the Rev. Drs. Plummer, Backus, Smith, and Rev. S. Robinson to aid in directing our minds to such a man as in their judgment would be suited to this field of labor."

Dr. Gurley
Recommended

On November 7th, the Clerk of Session reported that he had received three letters from the brethren in Baltimore, strongly recommending the Reverend Phineas D. Gurley, D.D. of Dayton, Ohio, as a suitable person for our pulpit. The Clerk was further directed to write the brethren in Baltimore who recommended Dr. Gurley for the purpose of ascertaining "his views on the subject of slavery."



The New York Avenue Presbyterian Church
Built 1859 Demolished 1951

**Dr. Gurley
Chosen**

At a congregational meeting held on the 14th of November, 1853, the Reverend Dr. Gurley was unanimously chosen pastor of the F Street Church although none of its members had heard him preach. Dr. Gurley had been called on recommendation of Dr. Alexander to the First Church of Indianapolis (Old School).

**Union of
Two Churches**

Also in 1858, the old project of the union of the Second and F Street Churches, so summarily dismissed about thirty years before, was revived in a climate much more favorable to its success. The Reverend J. R. Eckard reported that at a congregational meeting of June 30, 1858, called to take into consideration the expediency of uniting this (the Second Church) and the congregation of the F Street Church, a committee from the Session and Trustees was appointed to confer with a similar committee from F Street Church. This union was to be effected "on the condition that the F Street Church sell its property and build on the Second Church lot, a house of worship sufficiently large to accommodate both congregations."

**Union
Postponed**

At a congregational meeting of August 5, 1858, it was reported that the Committee of Conferees of both churches previously appointed had considered the subject of a union fully, and in the most fraternal spirit. They decided since there was no immediate prospect of disposal of the F Street property advantageously, the union project would be postponed for the present.

**Steps
Toward
Union**

In the minutes of Session (F Street) July 28, 1859, we read "It was decided that after next Sabbath, the last that the Stated Supply, Rev. J. A. Hammer, will preach for the people of the Second Presbyterian Church as preparatory to their uniting with us the following resolutions were unanimously adopted: 'Resolved that we extend a cordial invitation to all the members of the Second Presbyterian Church and congregation to worship with us as one people at the F Street Church in the morning and at the 13th (Street) Baptist Church in the afternoon of each Sabbath. A committee will be in readiness at the F Street Church every Sabbath morning to offer comfortable seats to all who may come.

Resolved, That we cordially invite the Superintendent, Teachers and Scholars together with the Choir of the Second Church to unite with us, the Sabbath Schools to be held in

the Richards School Room at the corner of 14th Street and New York Avenue."

**Union
Decided**

The following quotations are taken from an address given by Dr. Gurley in the F Street Church: "Last Monday this congregation decided, by a large majority, to accept the terms of the union proposed by the Second Church; and day before yesterday the Second Church by a formal vote, with only three or four dissenting voices fully and finally ratified the proposition which their committee had made and we had accepted. It seems, therefore, that both congregations, with a most encouraging degree of harmony and good feeling, have agreed to the union. ***** An effort will be made during the next few days to raise a subscription sufficient, when added to the avails proceeding from the sale of this property, to enable us to erect a large and commodious house of worship on New York Avenue.*****

**New
Building**

"My earnest hope is that you will give something; secondly, that you will give according to your ability; and thirdly, that you will give cheerfully, because it is to build a house for God—a house for the honor of His name and the extension of His kingdom—a house that shall remain and be vocal with His truth and praises when you and all now living have faded and passed away.*****

**Deed
and
Sale**

"Just at this time two remarkable propositions are made to us: First—The Second Church numbering seventy members proposes to unite with us individually on certificate, to deed their property to our Trustees, to blend their private and personal resources with ours for the erection of a new church on their lot; and secondly—Mr. Willard proposes to give us a fair price for our own church property. I confess that this wonderful coincidence of events, all looking in the same direction, seems to me to be nothing less than the finger of God pointing us to the contemplated union as both our interest and duty.

**Church
Site**

"As a site for a church, the Second Church lot is more central to the resident population in this part of the city than our own; and it is likely to be so in all time to come, for the reason that the growth of the city is and must ever be to the north and not to the south. At the same time it is not so far away from Pennsylvania Avenue

as to make it probable that by removing there we shall lose our hold upon the transient population who form so large and important a part of our congregations in the winter.

Architects' Plans "It has been demonstrated by plans drawn by four different architects that an edifice can be erected on the Second Church lot capable of seating 900 persons as easily as our own church seats 500.

Money Needed "As to the ability of the two congregations to erect a new church worth \$25,000, it seems to me that it ought not to be questioned for a moment. If our own property sells for \$12,000 and the old materials from both churches in the form of benches and bricks are worth a thousand more—which seems to me to be a moderate estimate,—then twelve thousand remain to be raised in some other way. *****

Reason for Uniting "There is another consideration of surpassing moment that should not be lost sight of: it is the duty we owe to the members of the Second Church. In their weakness they appeal to us to save them from being scattered abroad. They say it is with difficulty that they maintain their separate organization, and they ask that we will take them into ours in a way and upon terms that promise to be mutually beneficial to them and to us. Is it safe for us to take the responsibility of refusing such an appeal? Can we do it in justice to them and the claims of our cause in this city? Feeble and struggling as that cause is, are we not solemnly bound, so far as in us lies, to save to it this element of strength, which may be largely, if not entirely lost to us, in case we refuse to accept the overture they have made us. And what is more and worse than all, might we not in so doing incur the displeasure of Him who requires us to support the weak and to do to others as we would that they should do unto us."

Union Completed At the Session meeting of July 30, 1859, seventy-four members of the Second Presbyterian Church were received, upon certificate, into the membership of the F Street Church and at the next Communion, September 25, 1859, were publicly received, thus completing the formal union of the two churches.

New Name At the fall meeting of the Presbytery of Potomac, October 14, 1859, held at Bladensburg, Maryland, the following minutes were adopted: "Rev. P. D. Gurley

having informed the Presbytery of the union of the F Street and Second Churches of Washington City, D. C. upon terms agreeable to the parties concerned, it was on motion Resolved That the names of those Churches be stricken from the roll and that of The New York Avenue Presbyterian Church be substituted in their stead."

On October 14, 1860 the new church¹ was dedicated although the lecture room had been already in use since mid-July. Meanwhile Dr. Gurley continued to minister to his people who came from all walks of life.

What was the background of Dr. Gurley? How had he been able to accomplish so much?

Doctor Phineas Densmore Gurley Phineas Densmore Gurley was born November 12, 1816 at Hamilton, New York. He was the

youngest child of a family of several children. A number of them had died in infancy and only he and his brother William, who was eight years his senior, lived to adulthood.

Parentage Early in his childhood his parents, Phineas and Elizabeth Fox Gurley moved to Parishville, New York. Of his father it was said that he was of Quaker birth and training although a descendent of the old Scotch Covenanters. He was a man of striking appearance, high moral principles and of good common sense. His mother, a superior and attractive woman with a pleasing personality was an excellent singer. Her son inherited her love and talent for singing. Above all she was a person of deep piety and an active Christian. Since there were no daughters in the family, Phineas was his mother's companion. This tender and confiding love was said to have been 'exceedingly beautiful'. His early character was molded by this devout mother's prayers and her influence was evidenced throughout her son's career. Both of his grandmothers were godly women and his paternal grandmother had a remarkable memory of the Bible. He was closely associated with these revered relatives in his youth and their influence undoubtedly, left a hallowed impression.

Education From his home located on a site of rare rural beauty he attended the Parishville Academy. A short distance away the St. Regis River tumbled through its wooded and rocky course to the St. Lawrence. In this invigorating atmosphere this lad spent a happy youth and

¹See Chapter: Church Property The New York Avenue Presbyterian Church.

developed a healthful mind and body. He was described as of cheerful and serene disposition, modest, gentle, thoughtful and meditative and a favorite among all of his playmates. His obedience and reverence for his parents were proverbial. As a student he applied himself diligently.

He united with the Parishville Presbyterian Church when fifteen years of age. Shortly after he became convinced that he must devote his life and talents to the service of Christ in the Gospel ministry. His parents were not able to supply funds for his college training but with some money which he earned from teaching he entered Union College in Schenectady in 1833. His mother died before he reached home at the end of his first year. She left this message, "Tell my dear boy to be a faithful minister of Jesus." Her words sank deep into his heart. Of her he said "In early life she gave her heart to the Savior, and for many long years she clung to Him as her Redeemer and her hope. His words were her guide; His will her law; His glory her aim; His smile her bliss; His grace her reliance; and when the time of her departure drew near, His presence cheered her and His Holy Spirit breathed into her heart an unutterable and a heavenly peace."

One of his roughest classmates said, "If all Christians were like Gurley, I would give the world to be one." In his class he was considered to have no superior in either moral or religious influence.

He graduated in 1837 taking the highest honors in his class. In the fall of that same year he entered Theological Seminary at Princeton, New Jersey. He found great delight in the instructions of the eminent faculty members. Here, too in his class he was considered as the foremost man physically, intellectually and spiritually. He was regarded by all who knew him as a noble specimen of a Christian.

During one of his college vacations he engaged in missionary labor in Lewes, Delaware. This was an enlightening as well as a humbling experience. At Princeton he taught a Bible class of colored students. He also served as supply pastor to a church in Newtown, Pennsylvania and in Ham-burgh, New York.

After having been licensed to preach at Cold Springs, New York he delivered his first sermon in 1840 at the

Presbyterian Church at Newburgh, New York. In spite of their urgent call he declined their request to become their associate pastor.

After his graduation he married Miss Emma Brooks on October 7, 1840. She was the youngest daughter of Dr. and Mrs. Hosea Brooks of his home town of Parishville, New York. One week after their marriage they faced west to his new pastorate. It was a tiresome journey by stagecoach and heavy wagon to Indianapolis, Indiana. It was the days before railroads and automobiles. On December 15th of that year he was ordained and installed as pastor of the First Presbyterian Church, a church of the Old School. Before graduating from Princeton he had been recommended by Dr. Alexander for that post with the following words: "If the church can wait, we have a young man in the Seminary that would suit. His name is Gurley. He will be through in September. He is good enough for any place."

So in late 1840 he took up his task to build up the First Church to compete with the Second Church (New School) then served by none other than the renowned Henry Ward Beecher. Despite this handicap which young Gurley considered a challenge, he drew such crowds that a new church soon became a necessity. Through the unremitting efforts of Reverend Mr. Gurley it was built. Meanwhile his work was not confined to his own area for he answered calls for his services to many places.

In 1850 he was called to the First Presbyterian Church of Dayton, Ohio. Again he proved his abilities as a builder by organizing and erecting the Third Church of Dayton. These background facts all lent a peculiar importance to his call to the F Street Church here in Washington.

On March 2, 1854 he was installed by the Presbytery of Baltimore in our F Street Church. From the beginning of his work here, his labors were blessed by increased membership and larger gifts. He endeared himself to the great and the humble. In 1858 he was elected and served as chaplain of the United States Senate. On July 30, 1859 the union of the two churches was effected namely the F Street and the Second Presbyterian Churches. The church membership at that time was one hundred sixty and at the time of his death it had reached four hundred fifty. In March 1865 he established a mission church and about twenty mem-

bers were dismissed to it. In December of that same year that mission was organized as North Presbyterian Church.

In May 1866 Dr. Gurley was a Commissioner to General Assembly at St. Louis. As chairman of the Judiciary Committee he took a leading part in the transaction of its business.

The burning questions before that Assembly concerned two reunions—one political, of the churches North and South and the other, theological, between the Old and the New Schools. This General Assembly appointed Dr. Gurley a member of the Committee of Fifteen to confer with a like committee of the New School Assembly on the subject of reunion. He attended all meetings of this Committee. At first he was cautious in reference to the union but as soon as he was convinced of the desirability, he labored earnestly for its consummation. Although this was not attained until after his death, the two assemblies met in New York in 1869, when the final terms of reunion were agreed upon and the final ceremonies took place in Pittsburgh on November 10th to 12th, 1869. Thus Dr. Gurley's labors toward reunion lived after him and his dearest wish became a reality.

In May 1867 when the General Assembly met in Cincinnati, Ohio, Dr. Gurley was elected Moderator with unusual unanimity. His dignity, impartiality and courtesy were appreciated by the commissioners over whom he presided while the grace and power of his addresses to the foreign delegations on that occasion excited universal admiration and enhanced his reputation as an able speaker. The inevitable strain however, of his year as Moderator, told heavily upon his health. In February 1868 he was compelled to ask his devoted congregation for a leave of absence to recruit his depleted life forces. He preached on that occasion from the text Hebrews 13:14, "Here have we no continuing city, but we seek one to come." This was his final sermon to his own people. When the General Assembly met in Albany in May 1868 he was unable to preach the sermon, as retiring Moderator, to which he had been looking forward. He entered into rest September 30th, at the age of fifty-one.

It was said of him during the critical years of the war and of the years before and after,¹ "In the unreserve of social conversation, he has often told the speaker of the plain

¹From the Memorial Sermon of December 13, 1868 by Reverend William E. Schenck.

religious conversations held with Presidents and other distinguished men—conversations of which the world never heard, and at which it never guessed—in which their duties to God and their own souls, the claims of Christ upon their hearts and lives, and the retributions and glories of another world were exhibited and pressed home upon their consciences. And, almost as if he had had presage of the abruptness with which his opportunities with him would soon be ended, was this peculiarly the case with the nation's illustrious martyr-president. And although the temptation was in his circumstances very powerful, never did he turn aside from proclaiming in his pulpit the pure, simple and saving truths of the gospel. His strong good sense, joined with his fervent piety, kept him from making any such mistake. Said President Lincoln on one occasion, to a distinguished friend, 'I like Gurley. He don't preach politics. I get enough of that through the week, and when I go to church I like to hear the gospel.' We doubt not that many a public man has had the same feeling about Dr. Gurley's preaching."

Dr. J. Edwards in his memorial sermon said of Dr. Gurley, "I remember an incident which indicates the regard in which he was held by ex-President Pierce. During the war, a gentleman from the west, who had occasion to visit New England, obtained from Dr. Gurley a letter of commendation to the ex-President. Not finding him at Concord, the gentleman followed him to Boston, ascertained his hotel and sent the letter to his room. The ex-President came down promptly, and greeted him warmly with 'Ah, you are from Washington! Now before you enter upon your own business, tell me all you can about that great and good man, Dr. Gurley.'"

And quoting again from Dr. Schenck's sermon, "Late in the evening of April 14, 1865 occurred that event which plunged the nation into mourning—the assassination of President Lincoln. Immediately afterwards, Dr. Gurley as the pastor of the dying President and his family, was summoned to his bedside and remained there until he had breathed his last. As soon as the spirit had fled, the Secretary of War¹ turned to Dr. Gurley and said, 'Doctor, will you say something?' After a brief pause Dr Gurley, addressing the weeping relatives and sympathizing friends around the deceased President, replied, 'Let us talk with God' and,

¹Edwin M. Stanton

kneeling, he proceeded to offer a most touching and impressive prayer, which, even in that dark hour of gloom, lighted up as with sunshine every sorrowing heart. On occasion of the funeral, Dr. Gurley afterwards delivered in the East Room of the Executive Mansion an address which for appropriateness, pathos and genuine and rich scriptural sentiments, has few equals in the English language. Subsequently he went in that long and sad procession which bore through the land the remains of President Lincoln to their last resting place. While on the route he wrote some verses full of beauty and poetic merit, which were sung at the tomb where the honored remains were deposited at Springfield, Illinois. There he also closed the series of funeral services with prayer and the apostolic benediction. From first to last, it was Dr. Gurley's lot to be present, as the pastor of the President's family, the minister of Christ in scenes of terrible personal and national sorrow. And throughout, his bearing and his words were worthy of a true minister of Christ, standing in circumstances of unequalled solemnity and interest."

**Dr. Mitchell
Called**

On January 26, 1869 the Reverend Samuel S. Mitchell of Harrisburg, Pennsylvania was unanimously called to the pastorate of New York Avenue Church at a salary of \$5,000 and a manse. He preached his first sermon the 14th of March. One of his first official acts was to purge the roll of the church, setting up an active roll of two hundred forty members, and suspended or reserved roll of one hundred ten names.

"Dr. Mitchell¹ was a man who rather flung the old conventions to the winds, and I have often thought in regard to him that Presbytery might say of him what the Little Minister used to say of Gabby, 'Mother, she's flouting me.' This I think, however, was due to his vigorous purpose towards life, seeing the point directly to be reached and going straight forward to it, and not caring so much about the form of things as getting them done. He built well upon the basis of the teaching of Dr. Gurley and others and inculcated those practical lessons of Christian living which told greatly upon the life of his church and helped in making it the vigorous centre of service and work which it has been for so many years in this community. At one period Dr. Mitchell used to preach in a dress suit."

¹Quoted from the Reverend Mr. J. T. Kelly, D.D.

We find in 1870 the church voting to participate in the "Five Million Memorial Fund" asked of the reunited church by the General Assembly. The pastor preached a sermon in the month of October, explaining the plan and our part therein. The resolutions of the Session which the congregation accepted included one "that all subscriptions be taken at so much per week for one year," a plan of giving now so general that it interests us to see that it was an innovation in 1870. There was also a resolution "that as soon as possible the names of all the members of families be procured together with their subscriptions, instead of heads of families alone." This is the first time wives and children are recognized as individual givers, as the women's and youths' budgets are doing now as a matter of course.

Dr. Mitchell led the church successfully through the adoption of the limited term eldership, limiting the term of an elder to three years, though with no limit on the number of reelections. This was accomplished with no little friction and noise, but the pastor's fearlessness and convictions weathered the storm and brought the change. Elders had previously served for life. During his pastorate Bethany was established.

Dr. Samuel S. Mitchell

Samuel S. Mitchell, son of Armstrong and Jane Mitchell was born in Clinton, New York, August 16, 1839. He received his A.B. degree from Princeton University in 1861 and was graduated from Princeton Theological Seminary in 1864. He was ordained to the Presbyterian ministry that same year. The degree of Doctor of Divinity was conferred on him by Princeton University in 1865.

From 1864 to 1869 he served as pastor of the Pine Street Church, Harrisburg, Pennsylvania coming to The New York Avenue Presbyterian Church that last year. In June of 1868 he married Theresa Wierman. He remained with us until 1878 when he left to become pastor of the Dutch Reformed Church, Brooklyn, New York. In 1881 he went to the First Church, Buffalo where he served until he retired in 1904. He died January 7, 1919.

Rev. John R. Paxton

After Dr. Mitchell's resignation in June 1878, the Reverend Mr. John R. Paxton was called to the pastorate of New York Avenue Church. An interesting bit

of personal history enters into his coming, as related many years later by a cousin of Dr. Paxton's, Miss Hart, a member of our church. At the close of the Civil War young John Paxton was standing with his regiment on New York Avenue between 13th and 14th Streets, waiting to fall into the long lines of marching men passing the reviewing stand in front of the White House to be mustered out. He was overwhelmed with the sudden rush of thankfulness to Almighty God for having brought him safely through the perils of war. Then and there, as he looked up at the church walls towering above him, he vowed that if it was God's will he would be a minister of the gospel and some day preach in that very church. Thirteen years later his dream was realized, and during his pastorate of four years, the church grew in membership to 600 and in finances undertook an annual budget of more than \$16,000. Also at this time the "Weekly Offering" envelope was adopted with the idea of systematic giving as an act of worship. He was characterized as "original, dramatic, independent, striking in appearance and expression, whose personality and pulpit power gathered about him great throngs of admirers." He left in February, 1882, to accept a call to the Madison Avenue Presbyterian Church of New York City. There personal tragedy in the loss of his wife and daughter overtook him, shadowing an otherwise conspicuous pastorate of metropolitan popularity and distinction. His biography is an interesting one.

John Randolph Paxton was born September 18, 1843 in Canonsburg, Pennsylvania, the son of John and Elizabeth Dill (Wilson) Paxton. He received his AB degree from Jefferson College, Pennsylvania in 1866 and was graduated from Western Theological Seminary, Pittsburgh, Pennsylvania in 1869. The Doctor of Divinity degree was conferred on him in 1883 by Union College.

From 1862 until the close of the Civil War he served as Private and Second Lieutenant with the 140th Pennsylvania Regiment of the Union Army. After his Army service he reentered college and was ordained a Presbyterian minister in 1871. From 1871 to 1874 he served as pastor in Churchville, Maryland and for the next four years in the Pine Street Church, Harrisburg, Pennsylvania. From 1878 for the next four years he served as pastor at The New York Avenue Presbyterian Church. At the Madison Avenue Presbyterian Church, New York City he devoted eleven

years of service and his last two years of ministry were at the New York Church, New York City. He retired in 1898 and died April 11, 1923.

Dr. William A. Bartlett In succession to Dr. Paxton the church extended a call to the Reverend William A. Bartlett, D.D. in April 1882, who came at the time of the church's great opportunity with the wisdom and power for their recognition and use. Quoting from the Centennial Book, "The membership largely increased; the gifts multiplied. He summoned the affection and enthusiasm of the people. Under his pastorate, Faith Mission was established and developed."

In his own sermon preached during the centenary of the church, some nine years after his work at New York Avenue had come to an end, he says in reviewing the outstanding events of his own pastorate:

"What I wish to say is, that this New York Avenue Presbyterian Church has been contemporaneous with this writhing century. It was born in the year of the Louisiana Purchase. It lives in the year of the ocean-bound republic. It has touched with its prayer and praise, with its holy men and women, everything that has ever occurred in this District of Columbia; the march of the nation's laws for a hundred years, the decisions of that great unblemished court, the signatures of the executives, the stress and strain of mental conflict—all have been touched and shot through by the influence from this church. Its character is seen in the result, the undetachable odor, the unaccountable light, modifying and bettering. Its warp has sought the woof by the swift flying shuttle of events until it is a parcel of the fabric, giving tint and pattern to it all.

"A church so placed in this strategic city of Washington swings a searchlight around the horizon of the nation.

"So I say prize most, not the statistical record of my ministry here, but its inner spiritual power. The twelve years and six months that I was pastor of this church is the longest occupancy, excepting that of the noble, gifted, and self-sacrificing Dr. Gurley, the organizer of this present church and builder of this edifice.

"I was here one-eighth of a century, three presidential terms, two senatorial. Life is not measured by time, but by quality. The most important feature of this church is not its age—it could not help it—but it is its usefulness.

"Straitened for room and pressed by demands for Presbyterian expansion, we released with our blessing and contribution many influential families of Christian workers to organize the important and successful Church of the Covenant. It was a curious fact, noted by the Trustees at the time, that the pews vacated for this exodus were all taken before the next Sabbath.

"Again, Gurley Mission, by its varied success and position, appealed to our judgment as ready to pass from mission success to an organized church.

"We enlarged the building; we granted letters to one hundred twenty-three, if I remember right, of our efficient officers and wisest workers to meet this grand emergency.

"It followed speedily, from the hunger of this church for practical work, the organization of Faith Chapel, housed in a commodious brick building. Then, also, we furbished up the ever-faithful Bethany. After these subtractions from the membership, the five hundred and more enrolled communicants at the beginning of my ministry were swelled to the vicinity of one thousand two hundred at its finish.

* * *"

Entertaining
General
Assembly

The only time New York Avenue Church, and indeed the Presbytery, has ever entertained the General Assembly was in May 1893, when an historic assembly crowded the church for the trial of the Reverend Charles Augustus Briggs for heresy. On the occasion of his installation to the chair of Biblical Theology in Union Theological Seminary of New York, in 1891, Professor Briggs asserted that reason is a fountain of divine authority no less savingly enlightening than the Bible and the Church. His views were deemed not to accord with the Presbyterian Confession of Faith. In 1892 Briggs was tried and acquitted by the Synod of New York, but the General Assembly of 1892 reversed the acquittal, remanding the case to the New York City Presbytery from which, January 9, 1893, Dr. Briggs appealed to the General Assembly of that year meeting in our church. Dr. Bartlett says of the trial: "All the shining lights of Presbyterianism, with positive opinions, were in conflict, a heroic battle, conducted with Christian courtesy and decided by the will of the majority." The verdict of the New York City Presbytery in which he was found guilty, was sustained by the General Assembly.

The Presbyterian Alliance, founded about this time, engaged the interest of the church by electing our pastor its first president. When Bishop Paret removed from the city, a vacancy was left in the presidency of the board of directors at Columbia Hospital. Dr. Bartlett was chosen to fill it.

He served as president of the Associated Charities, as the only clergyman, a member of the Literary Society, as trustee of Howard University and one of the directors of the Humane Society. He put the church in direct communication with the highest moral, educational and humane interests of the city.

While pastor of this church he served as a member of the board of directors of The House of the Good Shepherd on the hill in Georgetown. Possibly he was the only Protestant minister holding an official position in a Roman Catholic charity in Christendom.

One of our members remembers Dr. Bartlett when she was attending our church during her teens. She said that he was a man of dignified bearing, genial charm, an eloquent orator, an inspiration to the multitude who filled the church. In fact the services were so well attended that often times worshippers sat on the window sills. But fortunately without the tragic consequences of Eutychus in Saint Paul's day. Another said that "during the twelve years that he served The New York Avenue Church he was a brilliant preacher and a delightful companion and a man welcome in whatever society he sought or by which he was sought."

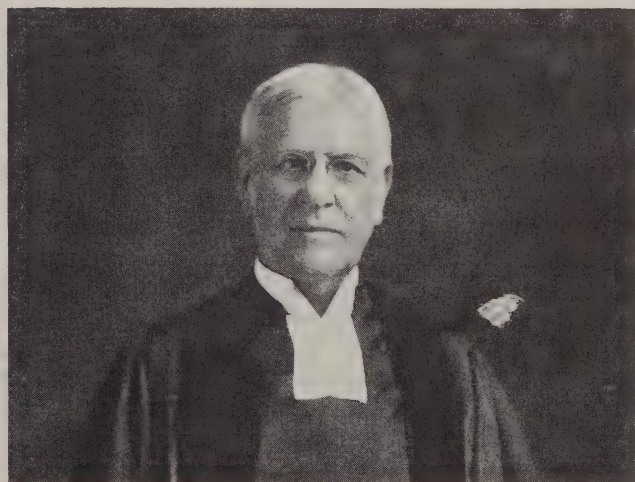
In November, 1894, Dr. Bartlett resigned the pastorate, retiring to a well-earned rest.

Dr. Wallace Radcliffe In the spring of 1895, a call was extended to the Reverend Wallace Radcliffe, D.D. of the Fort Street Presbyterian Church of Detroit, Michigan. He came May 26, 1895 as pastor, a position he filled for twenty-seven years.

Education Dr. Radcliffe was born in Pittsburgh, Pennsylvania on the 16th of August, 1842. His bachelor's degree was received at Washington and Jefferson College, Washington, Pennsylvania. He received the doctor of divinity degree from Lafayette College, Easton, Pennsylvania, in 1882, doctor of laws from Washington and Jefferson in

1902, and from George Washington University, Washington, D. C. in 1910.

Pastorates Dr. Radcliffe was ordained to the Presbyterian ministry in 1866. His first pastorate was in the Woodland Church, Philadelphia, Pennsylvania, 1866-1870; followed by the First Church of Reading, Pennsylvania, 1871-1885; Fort Street Church, Detroit, Michigan, 1885-1895; New York Avenue Church, Washington, D. C., 1895-1922, and thereafter pastor emeritus of our church.



Dr. and Mrs. Wallace Radcliffe (1895-1922)

Offices

During his span of life Dr. Radcliffe accomplished much and had many high honors bestowed upon him. It may be well to enumerate some of them. He was the founder and president of the Tappan Presbyterian Association at the University of Michigan, 1886-1895; delegate to the Pan-Presbyterian Council, London, 1888; Washington, 1899; New York, 1909; Aberdeen, 1913; Pittsburgh, 1921; Cardiff, Wales, 1925. He was the Moderator of the Synod of Pennsylvania in 1876; Synod of Michigan in 1889; General Assembly of the Presbyterian Church, U. S. A. in 1898; also of the Synod of Baltimore in 1913. He was also a member of the Executive Committee of the Presbyterian Church, U. S. A., 1912-1915.

Call to New York Avenue

The congregation of the New York Avenue Presbyterian Church called Dr. Radcliffe to the pastorate of that church on March 25, 1895. He accepted the call on April 8, 1895, and preached his first sermon on Sunday morning, May 19th. He attended the first meeting of the Session on the 6th of June.

Mrs. Radcliffe

He found a church free of debt, with approximately 1,200 members and in flourishing condition both financially and spiritually. He had, moreover, the able assistance of his charming and accomplished wife, Jessie Walker Radcliffe. Her genius for organization and social gifts placed her at once in a prominent position in Washington.

Changes

Dr. Radcliffe's strong personality was responsible for many changes. Doing away with the pulpit, he preached without notes. He always left his sermon manuscript at the manse. At this time the¹ lectern with its eagle of brass symbolizing the lifting of men's hearts to God as the high flight of the king of birds was presented by Dr. and Mrs. Charles W. Richardson.

Calvinism

Dr. Radcliffe's strict Calvinism which arose from his rearing and education in the United Presbyterian Church, was noticed by all who came in contact with him. On one occasion Bishop McDowell, presiding bishop of the Methodist Church, had forgotten to bring his gown to preach in our church. Being a somewhat larger

¹See chapter "Gifts and Bequests".

man than Dr. Radcliffe, he said in donning the borrowed robe, "Dr. Radcliffe, your Calvinism fits me a little too tight."

**Lincoln's
Birthday
Observance**

Dr. Radcliffe instituted the custom of reviewing annually the events of the preceding year on the first Sunday of each New Year, in terms of the lives and achievements of the notable men and women who had passed on during the year, often mentioning more than one hundred names entirely from memory. He was also responsible for marking the observance of Lincoln's Birthday as a special occasion in the life of the church which Lincoln attended regularly.

Prosperity

In the affairs of the Presbyterian Church, U. S. A., New York Avenue held an important place, as Dr. Radcliffe's influence in Presbytery, Synod, and General Assembly was acknowledged. In May, 1898, at Winona Lake, Indiana, he was elected to the highest office in the church, and as Moderator of the General Assembly was known from coast to coast.

**Centenary
Celebrated**

The year 1903 marked the centenary of the founding of the F Street Church and was commemorated by a program of historical, ecclesiastical and social events lasting from November 15th to 18th. The centenary memorial volume which was issued at that time is a source-book of invaluable historic importance. Dr. Radcliffe in his opening address emphasized the church's loyalty in these words:

"It stands, as it always stood, by its own church. It was a Presbyterian Church without any if, or but, or perhaps, and it was not ashamed to say so. It had no excuses to offer, no apologies to make. It believed in the Confession of Faith; it taught and lived it; we can trace that steadfastness in the beginning of things. We seldom realize the effectiveness of the first word, the first thought, and the first touch in organized life. Yonder, a century ago, these few Scotchmen, narrow, ignorant, bigoted, if you will, were men of conviction who knew something and believed it, and right down into the foundations of that church they built that conviction, and the church, through the century, has been standing true to that conviction."

Others who spoke at this celebration were President Theodore Roosevelt, John Hay, Secretary of State, and for-

merly private secretary to President Lincoln, and Colonel Walter C. Clephane.

**Faith Chapel—
Summer
Conferences** Following the centenary, the church functioned smoothly through the next decade. The next notable event was the dissolution of Faith Chapel, M Street between Fourth and Fifth Streets, Southwest. Its usefulness had been outlived, and most of its members transferred about 1912 to the Westminster Presbyterian Church on Seventh Street, Southwest. About the same time the Board of Christian Education of the Presbyterian Church, U. S. A. inaugurated the first summer conferences for leadership training of young people. Mrs. Radcliffe's deep interest in this new departure resulted in the sending of several of our young people to Pocono Pines Conference. This group included two girls who later entered the service of the Board of Foreign Missions, Elizabeth Schaaff going to Chile as a special term teacher, and Ernestine Niemeyer (now deceased) to Colombia, South America. Since that time New York Avenue has been represented every year at one or more conferences. The scholarships entirely or partially assumed by the Church Session through the Sunday School proved a blessing not only to the recipient but to the entire church.

**World
War I** With the outbreak of World War I and the entry of the United States into that conflict on Good Friday, 1917, new problems confronted the churches and social agencies of Washington. This was due to the influx of service men and departmental war workers. Their housing and welfare loomed up as major considerations. Three new classes for young women were formed in New York Avenue Sunday School, taught by Mesdames Irwin, Woodward, and Edgington, two being still in existence in 1960.

**Hospitals
and
Hostels** The shortage of housing for soldiers on leave during the World War repeated the sad story of unpreparedness that had characterized the same needs during the War between the States when hostels and hospitals were improvised from churches, schoolhouses and other public buildings. To meet this need our church and its mission in the Southwest rose to the occasion, and Bethany Chapel was fitted with eighty cots, adequate showers, baths and sanitary conveniences to serve the men on leave from nearby camps. Imagine the task of removing all the traces of overnight occupancy and restoring the chapel to an appropriate worship

center for church and Sunday School each Sunday! Yet all this was done by the members of the chapel congregation. Worship services were in no wise interrupted by the emergency use of the premises for the soldiers.

Flu Epidemic In the fall of 1918 when a second horseman of the Apocalypse riding a white horse joined the rider of the red horse whose name was War and brought in the dread epidemic of influenza that turned all the world into a pestilence-ridden menace, the doors of Bethany Chapel were opened again. This time it was to the homeless convalescents discharged from over-crowded hospitals, but still in need of nursing care. The eighty cots were filled with girl warworkers who had been victims of the dread disease. Volunteers from the chapel and church took care of them in their need, bringing the healing ministry of the Saviour and His compassion into a twentieth century setting.

Cathedral or National Church Proposed During the discussion of plans growing out of the centenary celebration of New York Avenue Church, Mr. Justice¹ John M. Harlan of the United States Supreme Court voiced at a congregational meeting his hope for a Presbyterian Cathedral in Washington. This was a hope which was enthusiastically received by our pastor, Dr. Radcliffe, was regarded with indifference by the older, more conservative element in the church, and openly opposed by some of them. This project was kept alive by conversations between the two men, and by occasional references to it from the pulpit by Dr. Radcliffe. Long after the death of Justice Harlan, the proponents of the idea, modified to that of a National Presbyterian Church, brought it before the General Assembly by which body it was referred to a committee for further action.

Dr. Radcliffe Resigns It was in May 1922 that Dr. Radcliffe, nearing his 80th birthday, resigned the active pastorate and was elected pastor emeritus. At the Assembly in 1922, meeting at Des Moines, Iowa, he was made a member of this committee. The Assembly's Committee, headed by the Reverend George Stewart, D.D., president of Auburn Theological Seminary, met with the Council of New York Avenue Church by appointment early in May of 1923. This was to ascertain whether our church would apply through

¹Made an Elder in our church in 1900.

their committee to be designated as the National Presbyterian Church, that their committee might so report to the General Assembly that year. The New York Avenue Council inquired first, whether the General Assembly would thus assume a predominant role in the affairs of our church, and second: would our church be expected to assume a dominant place in the affairs of the Washington City Presbytery. On receiving an affirmative answer as to the probability of both these conditions, the Council informed the Assembly's Committee that it was not in sympathy with the General Assembly's plan which involved a joint ownership and occupancy of the property. Also they added that it has been the historic policy of New York Avenue Church to look toward the strengthening of Presbyterianism in the National Capital and strongly recommended that the General Assembly adopt a similar policy rather than the designation and erection of a National Church.

**Dr.
Radcliffe's
Death**

Dr. and Mrs. Radcliffe, having removed from the manse to a house of their own in Georgetown, continued their deep interest in the affairs of Presbytery and Synod through their connection with the Georgetown Church. Dr. Radcliffe passed away in his Georgetown home on June 6, 1930. He was buried with fitting ceremonies from The New York Avenue Church on June 10th and went to his final resting place in Rock Creek Cemetery.

**Mrs. Radcliffe's
Death**

On May 4, 1934, our beloved Mrs. Radcliffe, after a long illness, left the scene of her earthly labors and entered into rest. Her funeral service was held at the Georgetown Presbyterian Church. It had been here that she had attended during the later years of her life as it was nearer her home. The Rev. John McDowell, D.D. Moderator of the General Assembly, was present to assist her pastor, Rev. Robert M. Skinner, in paying tribute to her outstanding contribution to the Presbyterian Church, U.S.A. She was laid to rest beside Dr. Radcliffe in Rock Creek Cemetery.¹

Her home was broken up after her death. A niece of Dr. Radcliffe's, Miss Eleanor Hamilton, settled the estate. She arranged with the Session and Trustees of the New York Avenue Church to furnish a large room in the parish house with articles of furniture, books, pictures, rugs, and objets

¹Graves are located in Section S.

d'art from the manse. This was to be a memorial to Dr. and Mrs. Radcliffe and was to be called the Radcliffe Room. At the same time, a marble tablet in the Sanctuary was unveiled and the ceremonies of dedication of both tablet and Memorial Room took place a year after her death on May 12 and 13, 1935. Among those taking part in the memorial service were, Rev. William Chalmers Covert, D.D., Moderator of the General Assembly, and Rev. Lewis S. Mudge, D.D., Stated Clerk of the Presbyterian Church, U.S.A. The dedication prayer was offered by Dr. Sizoo.

On August 21, 1921 the Reverend Mr. Reginald Rowland came to serve as our Assistant Pastor. He resigned on October 1, 1922. He was followed by the Reverend Mr. William A. Eisenberger who had served with the Y M C A during World War I. He was our Assistant Pastor from January 1923 to October 1924.

**Difficult
Years**

The two years from 1922 to 1924 were difficult years in the life of the church. Changes brought about by removal of many members to the suburbs left us with a membership of seven hundred twenty. The Pulpit Supply Committee brought to our pulpit as guest preachers many of the ablest men in the ministry both at home and abroad. Not one of the church organizations was disbanded. The test of loyalty was met by the membership with steady attendance and giving. This was largely due to the devoted ministry of our assistant pastor, the Reverend Mr. William A. Eisenberger. He carried on the pastoral work and won a following, especially among the young people. He assured a strong leadership in the church for the new pastor when he should be called.

**Dr.
Joseph
Sizoo**

In 1923 the Reverend George W. Shelton, D.D., pastor of the Second Presbyterian Church of Pittsburgh, wrote to a member of the Pulpit Supply Committee of our church that he had heard, while in Europe, a young minister of the Dutch Reformed Church preaching in the American Church at The Hague, whom we should hear. Consequently, on the first Sunday in February 1924, the Reverend Joseph R. Sizoo, D.D. was our pulpit supply. It was the day that President Wilson died. His sermon made such a deep impression on our congregation that he was unanimously called from the Second Dutch Reformed Church of Somerville, New Jersey to be our pastor. He accepted the call and was duly installed May 11, 1924.



Dr. Joseph R. Sizoo—Pastor 1924-1936
The New York Avenue Presbyterian Church
(Courtesy George Washington University)

Joseph Richard Sizoo was born in Antwerp, Belgium, on May 15, 1884 to a family of French origin who had left their native land after the revocation of the Edict of Nantes by Louis XIV in 1685. They had settled in the Low Countries where their ancestral name of Sizeaux (for they were armorers) had been changed to spell Sizoo. His father had been municipal architect prior to bringing his family to America when Joseph was but four years of age. They settled in Pullman, Illinois where the father found employment with the Pullman Company. Joseph had shown special promise in his school career so was sent to Hope College in Michigan. Later, having been called to preach the Gospel, he received his theological training at the ¹Seminary of the Dutch Reformed Church at New Brunswick, New Jersey. His own account of his call to the ministry attributes it to the deep influence exercised in his early life as an undergraduate at Hope College by a speech made by that eloquent orator and great Christian, William Jennings Bryan. By a strange turn of destiny he was called upon to conduct the funeral service for Mr. Bryan during his pastorate at New York Avenue Church, July 31, 1925.

**Early
Experience**

Offering himself to his denomination for service in the foreign mission field, he sailed for India with his young bride shortly after being ordained to the ministry. His wife contracted a serious illness in India and he was forced to return with her to America. Here he took charge of the Reformed Church at Walden, New York. It was a mountain town and it was hoped the climate would benefit his wife's health. These hopes were set at naught, however, by his wife's death. His pastorate, nevertheless, was a recognized success and he became well and favorably known in that part of New York State between the Hudson and Delaware Rivers. He later married Miss Florence Mapes of Goshen, New York, whom he met through their common interest in the music of the church. He left his next charge at Somerville, New Jersey to undertake the duties of a chaplain in the Army Y M C A service with the American Expeditionary Forces in World War I. Upon his return he resumed his duties as pastor of the Second Reformed Church of Somerville, New Jersey where his two sons were born. It was the custom of the Reformed Church

¹He became president of this Seminary in 1947.

in America to send one of its promising young ministers each summer to preach to Americans at the American Church in The Hague. In the summer of 1923 Dr. Sizoo was chosen for this honor, and there it was that Dr. Shelton heard him preach and as a result of the impression then made, brought him to the attention of the Pulpit Supply Committee of our church.

**Ministry
Impact**

Almost at once the church responded to the impact of the strong and vigorous personality of this young man with a vital Christian message. This impact was demonstrated by large congregations, many accessions to the church, a large number of visitors each Sunday from all over the world, and lines of waiting worshippers formed on both sides of the church, seeking admission.

**Hon. W. J.
Bryan's
Funeral**

An event of national importance took place early in the ministry of Dr. Sizoo when the country was shocked by the sudden death of the Honorable William Jennings Bryan. The Session of New York Avenue Church sent a telegram to Mrs. Bryan, offering her the use of the church for the funeral service. He had been a frequent worshipper here. A message was sent to Dr. Sizoo at his summer home on Lake Ontario, recalling him to the city, and on Friday, July 31, 1925 the church was filled for the service. During the many hours before the service began, thousands of mourners had passed by as Mr. Bryan's body lay in state in the flowerdecked Sanctuary, and all official Washington assembled to pay their respects to this great statesman and Presbyterian elder. Dr. Sizoo recalled his own experience as a student hearing Mr. Bryan speak on "The Value of an Ideal"—a lecture which had been the pivotal point in his own career, calling him definitely into the ministry. He closed his eulogy with these words, "We bury our dead with their faces to the east, for sunrise eternal has broken over their souls where 'Nearer, My God, to Thee' is no longer a hymn of hope but an everlasting experience."

Dr. Sizoo and Vice President Charles G. Dawes were warm friends and Mr. Dawes never missed a Sunday in attendance at our church during his tenure of office.

**Lenten
Services**

One of Dr. Sizoo's most important contributions not only to our own church but to the religious life of Washington came about in the following way: An Hindu had been attracting many people to parlor meetings with the avowed purpose of propagating among Americans

the faith of the Hindu people as expressed in their sacred books, the Vedas, the Bhagavad Gita, and others. It was a kind of countermissionary movement. Dr. Sizoo was concerned over the interest in a pagan faith which the Hindu aroused. He believed that a greater interest in the faith of Jesus Christ could be stimulated by a series of lectures in secular surroundings. These lectures were to set forth the basic tenets of that faith and studies in the Bible. He gained the enthusiastic support of the Session. Being ably seconded by the manager of the Mayflower Hotel, Dr. Sizoo issued invitations in the name of the Session, announcing such a course of Bible studies. They were to be held each Wednesday in Lent at 11:00 A.M. during the spring of 1928. These invitations went to people of all denominations and produced an immediate response. The Mayflower with a capacity of one thousand was overcrowded at all of the sessions. The lectures concerned the origin, authors, and texts of the Bible as well as expositions of its several books, and were a regular feature of the Lenten season until 1936, Dr. Sizoo's last year as pastor of The New York Avenue Church.

Dr. Sizoo left us in 1936 to become the minister of the Collegiate Church of St. Nicholas (Dutch Reformed) of New York City. Dr. McLeod, the former pastor, said of Dr. Sizoo at that time: "I do not believe in calling a minister on the strength of a few sermons. I believe in calling a man on his record. And Dr. Sizoo's record is a remarkable one. He's not a sprinter; he's a longdistance runner. He's not an experiment; he's an experience. He has been tried and proven. I think the Church of St. Nicholas is wonderfully fortunate; I don't know a man in this whole country, taking all things into consideration—his gifts, his age, his training, his travels, his past relations with the Reformed Church—who is better fitted to take up this work. He's a great preacher; he's a colossal, tireless worker; he has a charming personality, and best of all, he's a consecrated, earnest Christian man."

Dr.
Sizoo
Resigns

When Dr. Sizoo's announcement of his resignation as pastor of our church was made at the annual meeting on March 26, 1936, the congregation was shocked and grieved. His years among us had been so fruitful that it seemed that we could not let him go, and it was with deep regret that we concurred in his request to ask the Presbytery to dissolve the pastoral relation between himself

and us. His resignation took effect on the first of May 1936.

**Church
Growth**

During his pastorate of twelve years there had been added to the church three hundred forty members on profession of faith, and one thousand thirteen by letters from other churches. He instituted the custom of the congregation rising at the striking of the Westminster chimes at the first service, after the steeple chimes were dedicated, a custom which the years have hallowed as a call to worship. A very significant part of our observance of the Sacrament of Baptism was also his idea. It was to have¹ two members of Session precede the baptismal party to the altar, symbolizing the continuing interest of the church in the spiritual growth of the child to be baptized. The Lincoln Chapel was inaugurated during his pastorate, in remembrance of the dark days of the Civil War when President Lincoln was a silent worshipper behind the partly closed doors of the lecture room during the weekly prayer meeting. Another of Dr. Sizoo's contributions to the church's corporate life was his annual custom of preaching a sermon inspired by the great Emancipator's life on the Sunday nearest to Lincoln's birthday, elsewhere honored as Race Relations Sunday.

Dr. Sizoo remained at the Collegiate Church of St. Nicholas until 1946 when he resigned in protest against plans to tear down the building to make way for modern offices. While there he served as president of the Greater New York Federation of Churches, and for seven years he was chairman of the Committee of Army and Navy Chaplains. He became president of the Seminary of the Dutch Reformed Church at New Brunswick, New Jersey in 1947. In 1952 he accepted the position as Milbank Professor of Religion at George Washington University. He said, in part, upon his acceptance: "George Washington University was one of the first to recognize the knowledge of religion in the cultivation of the mind, and to set up a department of religion. The university is extremely aware of the importance of religion and moral values in the cultivation of human personalities, and because of this I am happy to become a part of it."

Dr. Sizoo received the Certificate of Distinguished

¹See Chapter "Folkways of New York Avenue".

Merit of 1958 from the Potomac Branch of the Holland Society of New York for "outstanding contribution to God and country." He also received in 1958 the Clergy Churchman of the Year Award by the Religious Heritage of America, Inc. He is author of several books, among them one on William Jennings Bryan, two on Lincoln, and "Preaching Unashamed" and "I Believe in the Bible." His distinguished career continues to bring him warm friends and national recognition and many honors.

Rev. George Culbertson

The Reverend Mr. George G. Culbertson came to our church as Assistant Pastor to Dr. Sizoo on May 1, 1928. Upon his arrival our church was initiating a program to extend its activities. This was a part of the one hundred twenty-fifth anniversary of our organization. The Reverend Mr. Culbertson specialized in the educational work of the church which included directing our young people's programs and their Sunday School activities. He served here until 1930.

Mr. Culbertson had graduated from Emporia College, Emporia, Kansas, McCormick Theological Seminary, Chicago, Illinois, and had done graduate work at Yale University. For some years he was on the staff of the Sidwell Friends School, Washington, D. C. Later he served as pastor of the Presbyterian Church at Ballston, Virginia.

Dr. Andrew Brodie

He was succeeded by Dr. Andrew M. Brodie who served as our Assistant Pastor from 1931 to 1933.

Dr. Evans

In November 1932 the Reverend Albert Evans, D.D., retired, offered his assistance to our church in organizing and teaching a large communicants' class. His services in this and other directions proved so valuable that the following spring, April 1933, he was appointed by the Session as Assistant Minister, a position which he filled admirably until April 1943.

Dr. Evans was born January 28, 1861 in Rome, New York. He graduated from Hamilton College, Clinton, New York in 1889 and prepared for the ministry at Princeton Theological Seminary. He got his degree from Princeton in 1891 and was ordained by the Presbytery of West Jersey.

He held pastorates in Presbyterian churches in Camden, New Jersey; Baltimore, Maryland; Rochester, New York; Metropolitan Presbyterian Church, Fourth and B

Streets, S. E., Washington, D. C.; Lockport, New York and Charleston, West Virginia.

In 1905 Hamilton College conferred on him the degree of Doctor of Divinity. He served as Moderator of the Presbyteries of Rochester, New York and Parkersburg, West Virginia, and of the Synod of West Virginia. He attended the General Assembly in 1901 and again in 1903 as a Commissioner.

He regretfully relinquished his duties at New York Avenue on account of failing health but continued his interest in the church until his death on April 30, 1946. A man of saintly appearance and character, he endeared himself to the members of the congregation in many ministries of loving pastoral service. It was said of him, "He never spoke ill of any person, but following his Master, he was the soul of forbearance, kindness and forgiveness."

Rev. Peter
Marshall
Invited

At the request of the Session, Rev. Albert Evans, D.D., was appointed by the Presbytery, to moderate their meetings after May 1st, following Dr. Sizoo's departure. Arrangements were made for pulpit supplies after that date. The first invitation to occupy the pulpit went to the Rev. Peter Marshall, pastor of the Westminster Church of Atlanta, Georgia, on April 14, 1936. This was following the suggestion made by Capt. Albert G. McChesney, a member of our Session whose duties with a Federal agency had frequently taken him to Atlanta. His inclination and appreciation of excellent preaching had invariably led him to the Westminster Church when in that city. On July 19th, the young Atlanta minister preached on "The Eternal Flame." He won the hearts of our people with his simple, sincere and eloquent presentation of the gospel message. It had been enhanced by his delightful Scottish burr. The committee on selection of a pastor was besieged with requests to hear him again, so that in response to the insistent demands he occupied the pulpit a second time on September 27th, increasing the favorable impression already made. Overtures were made to Rev. Mr. Marshall but he declined on the plea that his work in Atlanta was not completed. The Committee of Correspondence and Nomination would not take "no" for an answer. To their way of thinking, there was no one else to be considered, as the following telegram indicates: "Happy to inform you full pastoral committee overwhelmingly voted to recommend that call be extended



Dr. Peter Marshall
Pastor of The New York Avenue Presbyterian Church
1937-1949

(Evening Star)

to you. Meeting of congregation called for November fifth.”
Signed/Edward N. Martin, Chairman.

Delay As the wedding day of Rev. Peter Marshall and Miss Catherine Wood of Keyser, West Virginia had been November 4th, events were crowding close. They paused on their wedding trip to meet the members of the committee. It was discovered that even if a call were extended, he would not be able to come for some months, due to his obligation to the Atlanta church.

Second Call The meeting of the congregation on November 5th heard the committee report and the call was extended, only to be declined as indicated to the committee. So the long procession of ministers from churches and seminaries, colleges and boards of the church wended its way through New York Avenue's pulpit for many months. Finally on June 17, 1937 the congregation extended a second unanimous call to Peter Marshall. This time the call was recognized by both pastor and people as the will of God, and obedience to it was imperative. As the Marshalls stopped in Washington on their way to a vacation trip in Scotland, arrangements were consummated for his ministry with us to begin on October 1, 1937. So it was on October 3rd that Peter Marshall preached his first sermon as pastor of the New York Avenue Church. He preached on "Salvation's Paradox" in the morning and on "The Failure of Christ" in the evening. He was installed by Presbytery October 20th, Rev. Dr. Albert J. McCartney of the Covenant First Church preached the sermon, Rev. Mr. John A. Wood, his father-in-law gave the charge to the minister and Dr. Albert Evans the charge to the Congregation.

Attendance Grows Within a short time long queues of people waiting to enter the church were a regular occurrence. The result was overflow meetings into the lecture room and the Lincoln Chapel where the service was transmitted over a public address system. When even so, the church was turning away an average of five hundred people a Sunday the Council decided on holding identical morning services at nine and eleven o'clock. Less than three months after coming to Washington our pastor was invited to preach the annual Christmas service which was customarily attended by the President of the United States. Owing to Mr. Roosevelt's infirmity, it was impossible to hold this service in our church

so it was held in the Covenant First Church. His sermon subject was "The Mockery of War."

**Naturalization
and Doctorate**

On January 26, 1938, Peter Marshall became a naturalized citizen. However, his residence in the District of Columbia precluded his having the opportunity to vote. Another notable event of that first year occurred on May 30th when the honorary degree of Doctor of Divinity was conferred on him by the Presbyterian College of Clinton, South Carolina.

**Reception
for New
Members**

An innovation that was much appreciated by the many members of the church was the reception for new members admitted during the previous year. This was followed by the custom of giving a dinner in honor of each new group with the members of Session as hosts. Every one was introduced giving his home church and home state, his reason for the choice of our church, and the experience of, or preference for type of church work. The fellowship promoted by these dinners proved a valuable factor in integrating new members into the corporate life of our church.



Dr. and Mrs. Peter Marshall and son Peter

(Evening Star)

**Rotary
Plan**

At the Annual Meeting of April 1942, the Congregation voted to adopt the rotary plan for all elected church officers. Their tenure of office was to be limited to two consecutive terms of three years each, not including any partial term served as a substitute.

**Naval
Academy
Sermons**

One of Dr. Marshall's customs during the war was preaching an annual sermon to the brigade of midshipmen in the Navy Chapel at Annapolis, Maryland. His first sermon entitled "Under Sealed Orders" produced a profound impression. Elsewhere in this story you have read that it was the officers and men of the U.S.S. Delaware, lying at anchor off Annapolis, who by their contributions of \$705.00 saved the Second Church, or rather the site on which it was built. This had been more than a hundred years ago. In the providence of God, our pastor was enabled to return to Annapolis something by way of acknowledgement of our church's debt to the Navy.

**Interest
in Youth**

Dr. Marshall's keen interest in young people and their appreciation of his message created a great demand for his services as a baccalaureate and commencement orator all over the land. His own youthful attitude, his understanding of their problems growing out of frustrations of his own youth and his victory over them, made young people everywhere give attention to him and surrender their lives to the Savior who had so manifestly guided his own life.

**Community
Club**

Awakening interest on the part of the church in the problems of the neighborhood, led first to sponsoring a group of underprivileged boys in games, swimming and other activities at the Y.M.C.A. Eventually it led to the founding of the Community Club. This club enlisted children of many races and many denominations in handicrafts, drama, music, recreation and other pursuits adapted to their ages and interests. The young adults of the church made this work their special project and it has continued without cessation up to the present time.

**Sermons
Printed**

During the pastorate of Dr. Sizoo, the Goodpasture Bible Class requested permission to print outstanding sermons. These were to be sold in pamphlet form at the nominal sum of ten cents to defray publication charges. This practice was extended during the tenure of Dr. Marshall to include almost all of his morning sermons,

in much larger editions. Some were printed several times. A mailing list included all of our boys who were in the armed services, missionaries, absent members and others who received them free of charge. The letters coming back from all over the world told of the truly remarkable ways in which the sermons were used. Some were read by chaplains or their volunteer aids at Sunday services on remote Pacific islands. Others were used on board vessels of the U. S. Navy, and still others to launch evangelistic efforts. Through the printed word, Dr. Marshall's influence reached literally "to the uttermost parts of the earth."

**Service to
Military
Personnel**

Uniforms of every description were an everyday sight at New York Avenue. This was due to the presence of large numbers of service personnel in the city and at nearby posts. Efforts were not lacking to make them feel at home. Every Saturday night there was a canteen for visiting service men on leave. Different groups in our church served them substantial home cooked food. The Young People's Forum planned games and programs for their entertainment. Another service was performed by the women of the guilds and societies in personally conducting sight-seeing parties every Saturday. They gave the service people both free transportation and lunch en route. A number of defense posts around Washington were housed in barnlike barracks. Long hours spent there on duty created a demand for furnishings such as lamps, pianos, records, books and magazines. This need was brought to the attention of our church people. The result was that a committee of women, supervised by Miss Esther Stott, sponsored the furnishing of one of these bare rooms. War scarcities prevented the purchase of many of these items, so personal solicitation brought about a search of attics and storerooms. The room furnished by our committee was adjudged the most cheerful and homelike of them all.

**Rev. James
Bryden**

The end of the War in 1945 caused an exodus of service people as they scattered to their homes or to armies of occupation in Europe and Asia, but meanwhile the vast and increasing number of government employees created a growing problem for the churches. A church extension project by the Presbytery of Washington City to meet these conditions had resulted in the organization of four new churches, and the strengthening of several struggling ones. An impetus in Christian Education was also

noted. Our church appointed Captain James D. Bryden, a former army chaplain, as Director of Christian Education in February 1946. One of his first projects was the Parents' Club as well as training classes for teachers, daily vacation Bible schools, catechetical classes for prospective church members and further departmentalizing of the Sunday School.

**Early
Life**

Rev. Mr. Bryden was born in West Pittston, Pennsylvania and grew up in nearby Kingston. Both his father and brother were Baptist ministers. He received his Bachelor of Philosophy and Master of Arts degrees from Brown University, Providence, Rhode Island and his Bachelor of Divinity from Colgate-Rochester Divinity School, Rochester, New York. Prior to his entering the ministry he taught philosophy and psychology at Allegheny College, Meadville, Pennsylvania. He resisted the idea of studying for entering the ministry for some time. Finally at Clark University he went back to teaching. This time it was as instructor in the Department of Philosophy. It was then he realized that his work should be with the church and he decided to give up his plans for studying for a doctorate. He proceeded to get his Bachelor of Divinity degree and after leaving Colgate he spent a year at Union Theological Seminary in New York City. After eight years in national mission work he moved to Canton, Pennsylvania. Here he became the pastor of the First Presbyterian Church.

His role at New York Avenue was a varied one. During his last three years he served as Associate Minister. His book "Letters to Mark" was written primarily for laymen and it deals with God's relation to the problems of adversity and human suffering.

Resignation

He submitted his resignation on April 17, 1954 to accept the position as Presbyterian pastor to university students and faculty members in the Washington area, this being a newly established post. Its objectives are to find ways of bringing the Christian ministry into the lives of the personnel of the local colleges and universities. This includes George Washington, American and Howard Universities and Wilson Teacher's College.

**Dr. Marshall
Stricken**

At the height of the prosperity and forward planning of the new building campaign, tragedy struck. On March 31, 1946, toward the close of the nine o'clock Palm Sunday service, Dr. Marshall was stricken in

the pupit with a coronary occlusion. For days his life hung in the balance, while the prayers of the church were made continuously that God might spare him and return him to the work which he loved. For six weeks he was confined to the George Washington University Hospital. It was then located across from our Church on H Street. Here he could listen to our Westminster chimes and over a special wire arranged by the officers he could listen to the services of our church. After a further convalescence at his home he made the journey to his summer home on Cape Cod. When fall came, our prayers were answered and he returned to his pulpit.

**Senate
Chaplaincy**

Soon after the convening of the 80th Congress, Dr. Marshall was surprised in his study one day in January. It was while he was conferring with a committee of Session that he received a telephone message from Senator Wherry of Nebraska, a member of our Congregation. Senator Wherry asked him if he would consider the presentation of his name as Chaplain of the United States Senate. He replied that he would need time for reflection and for prayer concerning so important a decision. He was further surprised by the announcement of his appointment in the morning papers next day.

**Senate
Prayers**

The opening invocations at the sessions of the Senate, as voiced by Peter Marshall when he presented the needs of that body and its members at the throne of Almighty God, came to take on increased importance. Reporters, clerks, pages as well as Senators made a point of being present at the opening. Prayers so often set the keynote of that day's session that they were quoted far and wide in the press, popular magazines and public gatherings. So Peter Marshall's public was enlarged to include the people of the United States from coast to coast. In some way known only to him and his Lord, these scattered people felt that he was praying for them and their country as well as their state's representatives in the Senate.

**Mother's
Day
Sermon**

In May of the same year, Dr. Marshall had the joy of meeting his little Scottish mother at the liner in New York on the day before Mother's Day. Of course his sermon on that day of days was addressed to her as well as to the large congregation there to meet her. Wearing an orchid corsage, she sat in the pastor's pew with Mrs.

Marshall. There she heard her distinguished son preach from the second epistle of St. John, addressed to "The Elect Lady".

**New
Church**

During this same spring of 1947 the plans for the new church were getting under way. A building Planning Committee had been appointed and they were authorized to secure an architect and prepare plans to be submitted to a future congregational meeting.

**New
Honors**

The inauguration of President Truman and Vice President Barkley on January 20, 1949 brought new honors to Dr. Peter Marshall as he delivered the invocation in the Senate Chamber where the Vice President takes the oath of office: "God of our fathers in whom we trust and by whose guidance and grace this nation was born, bless the Senators of these United States at this important time in history and give them all things needful to the faithful discharge of their responsibilities. We pray especially for our President, and also for him who will preside over this chamber. Give to them good health for the physical strains of their office, good judgment for the decisions they must make, wisdom beyond their own, and clear understanding for the problems of this difficult hour. We thank Thee for their humble reliance upon Thee. May they go often to the throne of grace as we commend them both to Thy loving care and Thy guiding hand. Through Jesus Christ our Lord, Amen."

Death

It was a thrilling experience for Dr. Marshall to be the representative of his Lord on that solemn occasion, as set forth in Mrs. Marshall's biography, "A Man Called Peter." On the following Sunday he preached his last sermon¹ in the New York Avenue Church. Early on Tuesday morning, January 25th, a recurrence of the heart condition of three years before called him away from scenes of this earth into the presence of his beloved Savior.

The shock of his sudden passing was felt by the whole nation as the news was broadcast from coast to coast and messages of sorrow poured in from all over the world. As he lay in state before the pulpit where he had preached only three days before, crowds of people of every age and from every walk of life paused to pay him homage. The services on Thursday were a tribute to his own faith, and

¹See Sermon preached January 23, 1949.

no note was sounded but that of triumph, as "death was swallowed up in victory."

Memorial

Dr. Marshall's pastorate can be summarized by the memorial recorded in the minutes of Session: "As we look back on the eleven years of his pastorate, it seems incredible that so much could be accomplished in so brief a time. To rehearse some of the phases of our growth under his inspiring leadership we find that the membership has increased from one thousand fifty-five to one thousand nine hundred eighteen. The total number received on profession of faith is five hundred two. The enrolled membership of the Bible School has grown from three hundred to over five hundred. The amount given to current expenses per year, has risen from \$30,600.00 to \$74,300.00, and the benevolences from \$12,000.00 to \$48,500.00. The indebtedness of the church of over \$137,000.00 in 1937, has been wiped out and a building fund of over \$600,000.00 in cash and pledges has been built up.

"The former quartet choir and old organ have been replaced by a modern Skinner organ, the gift of Mrs. George W. White, since improved by funds raised by Dr. Marshall, and a choir and chorus of one hundred fifty voices. A Director of Music was called to direct the choir under the Westminster choir plan. Over a thousand young men and women have passed through out choir into the ministry of music in other fields all over the world.

"Thousands of copies of Dr. Marshall's sermons have been disseminated, not only to those in attendance on our church services, but to missionaries and members of the armed forces all over the world during and since the war.

"As Chaplain of the Senate during the 80th Congress and part of the 81st, his prayers have been quoted in the Reader's Digest, the New York Times Book Section, and in many newspapers throughout our own and other lands, and printed by the Government Printing Office in a complete edition.

"With the collaboration of Mrs. Marshall he prepared the monthly devotional booklets, "To-Day" several times, and prepared studies of Paul's Letters for Bible Study in the Presbyterian Church, U.S.A., the Church's Board of Publication.

"The project for a community service in the immediate neighborhood of the church was undertaken by a group of the young people, and has borne fruit in handicrafts, drama, movies and other expressions in the three to six weekday, and all day Saturday programs for a group of underprivileged children.

"All these and many other ministries of the church under Dr. Peter Marshall's leadership have been given wide currency throughout the United States and have enhanced its importance in Presbyterian circles.

"To paraphrase St. Paul, Dr. Marshall planted, the Church watered these many enterprises, but God who giveth the increase, alone understands how far flung the results may be in the extension of His kingdom."

**Early
Life**

Dr. Peter Marshall was born in Coatbridge, Scotland in 1902. He attended the Coatbridge Mechanical and Technical College. He worked his way through school as a puddler in the steel mills there. After toiling eleven years as a mill worker he resigned and went to London for further education. On the insistence of his cousin he left London and came to the United States in 1927.

Before beginning his theological studies he dug ditches in New Jersey and worked as circulation department employee of Victor Hanson's Birmingham News. He also labored in a Birmingham foundry. He entered the Columbia Theological Seminary at Decatur, Georgia. After graduating from there with a Bachelor of Divinity degree in 1931 he filled pastorates in Covington and Atlanta, Georgia before coming to New York Avenue. He was ordained in 1931. He was given an honorary doctorate by Presbyterian College, Clinton, South Carolina in 1938.

The following brief prayers¹ are examples of those offered by Dr. Marshall as Chaplain of the Senate of the United States at the opening of the daily sessions during the Eightieth Congress: "Eternal Father of our souls, grant to the members and the officers of this body a sacred moment of quiet ere they take up the duties of the day. Turn their thoughts to Thee, and open their hearts to Thy spirit, that they may have wisdom in their decisions, understanding in

¹From Senate Document No. 170 US GPO Washington 1949.

their thinking, love in their attitudes, and mercy in their judgments.

"Let them not think, when this prayer is said, that their dependence upon Thee is over, and forget Thy counsels for the rest of the day.

"Rather from these moments of heart-searching may there come such a sweetness of disposition that all may know that Thou art in this place. From this holy interlude may there flow light and joy and power that will remain with them until night shall bring Thy whispered benedictions, 'Well done, good and faithful servant'."

On Tuesday, January 6, 1948 his prayer was very brief but meaningful: "Our Father, who art Lord of heaven and of all the earth, Thou knowest the difficulties these men have to face and the grave decisions they must make. Have mercy upon them, for Jesus' sake. Amen."

That his prayers encompassed more than just our own beloved United States is indicated in the following one offered Tuesday, May 25 1948: "Our Father, sometimes we are discouraged and disappointed in the Government of this Nation, and the common people of other lands, hungry for peace, cannot understand the difference between what we say and what we do. We have an uneasy feeling that we have not been right or consistent and have risked the peace of the world for lesser gains at home. Only if Thy Spirit guide our spokesmen and shape our policies can this Nation regain the respect of the world and merit Thy blessing. Winning peace in the world must become more important than winning votes in America. God, direct our Senators to do what is right for Jesus' sake and the sake of peace and good conscience. Amen."

He was always mindful of our youth and future citizens. This particular prayer was undoubtedly delivered when the Senate galleries were filled with students on June 3, 1948: "Our Father in Heaven, as we pray for Thy blessings upon the Members of the Senate, we are not unmindful of those in the gallery who join us in this prayer. We give Thee thanks for the youth of America, the leaders of tomorrow, the young people who will some day take our places. We thank Thee for their faith in America and we pray that nothing done or said in this place shall cause them to think any less of the institutions we cherish. Challenge

them, we pray Thee, with the vision of good citizenship and a love for all that is good in America and a desire to make it even better, that this land that we love may become in truth and in fact God's own country. Amen."

**Catherine
Marshall**

Peter Marshall's career by no means ended with his passing out of this world. Indeed like many of our graduates from school or college—it was his commencement. For through Catherine Marshall's devotion and literary ability book after book has flowed from her pen. There have been books of his sermons, prayers and a distinguished biography, "A Man Called Peter." The film version of this biography has gone around the world reaching millions more people than his vital living ministry could have reached. Through her books and the picture his name and works live on in many lives and hearts, carrying the gospel according to Peter Marshall.

**Early
Life**

Sometimes God's plan removes one whose loss seems irreparable in order to open an opportunity for another's fulfillment. Not the least of Peter Marshall's good fortune lay in his choice of Catherine Wood as his helpmate. The daughter of Reverend Mr. John Wood and Leonora Whittaker Wood, she was born in Mississippi, in a Presbyterian manse. She was the eldest of three children. Her brother is Robert Wood now an elder in our church, and her sister, Emmy Lynn, is now Mrs. Harlow Hoskins. As her father's pastoral duties called him to other fields, her schooling progressed until she matriculated at Agnes Scott College, Decatur, Georgia. Here she was a member of a successful debating team and began to adumbrate her literary career by her contributions of prose and poetry to college periodicals. Attending services at the Westminster Presbyterian Church in Atlanta, a new world of inspiration and romance entered her life and heart. This was through the magnetic personality and powerful sermons of its young Scottish preacher, the Reverend Mr. Peter Marshall.

**Married
Life**

Her undergraduate admiration ripened into the genuine love and respect that characterizes marriages that are "made in Heaven" and upon her graduation in 1936 the date for their marriage was set for November of that year. On their honeymoon they stopped in Washington to meet with the committee of The New York Avenue Presbyterian Church on the choice of a pastor. This



Mrs. Catherine Marshall

(Courtesy Evening Star)

interview finally resulted in the call of our church to Reverend Mr. Peter Marshall to become its pastor. The Marshalls took up their residence at the manse at 3100 Cathedral Avenue, Northwest, in October 1937. Here was their home for the remainder of their married life, and it was here that their only child, Peter John, was born on January 20, 1940. The manse was also the scene of Catherine's years of invalidism while afflicted with tuberculosis. These were difficult years, not only because they were war years and help was impossible to be found but there was a busy pastor to care for and a small boy with his inevitable needs. At this juncture the prayers of the stricken family were answered by the dramatic entrance on the scene of Miss Alma Deane Fuller. Giving up her important position as a congressional secretary, she came to the relief of the Marshalls and took over many of their problems. So well did she manage that Catherine's ultimate recovery and restoration to active life resulted. No sooner had the air cleared after Catherine's recovery than Peter had a needed operation performed in

January 1946. Possibly this led eventually to his initial coronary attack on Palm Sunday of that spring when he collapsed in the pulpit at the close of the first service.

Couples Class In 1950 she taught the ¹Couples class which Peter had organized the year before. She assumed this duty until her literary work became too burdensome. She now had carried the class onto a firm footing.

Young Peter John Marshall took part in the laying of the cornerstone of the New York Avenue Presbyterian Church's new edifice April 3, 1951. His role was the presentation of a Bible from the church to the President of the United States, Harry S. Truman, who laid the stone.

Young Peter Several groups in the church besides the trustees had bought United States Savings Bonds for young Peter's education. Soon afterward he entered the Friends Select School near his home. He studied there until he entered the Northfield School for Boys in Northfield, Massachusetts. It was there that he prepared for Yale University. While at Northfield they discovered he had a fine voice and he successively made the choir, the choral society and the double quartet. At present he is at Yale in the Class of 1961.

Widowed In January 1949 Reverend Dr. Marshall suffered a second coronary attack and it was fatal within a few hours. Thus Catherine's world fell to pieces in a moment and she was left with the problem of making a new life for herself and her little nine year old son. Her faith and courage were a perpetual marvel to her friends in the church and to the small group of church officers who helped her with details. Despite the pension due her as a minister's widow and generous allowances and gifts from the trustees including use of the manse until a new pastor needed it, she would need more financial help. It was then that she turned to Peter's manuscripts of sermons, prayers and addresses. From this material she selected sermons to be published under the title,² "Mr. Jones, Meet the Master." This was followed by a volume of nostalgic addresses, "The Exile Heart," published by the St. Andrew's Society. Several children's books

¹This class is now taught by Representative Jim Wright of Texas.

²These sermons had been delivered in church or before Scottish groups including the St. Andrews Society of Washington. Dr. Marshall had been four time president of the society.

and Christmas publications followed. The Government of the United States published Peter Marshall's prayers as chaplain of the Senate. The success of these literary ventures led her to write a biography of her husband, "A Man Called Peter" which headed the best seller's list for one hundred twenty-eight consecutive weeks. This culminated in a movie version of his life which carried his fame and his work as a minister literally to the uttermost parts of the earth. So through Catherine's pen our church became known everywhere not only as Lincoln's Church but also as Peter Marshall's Church.

**Literary
Success**

The years of uncertainty were over, her brief career as a teacher in the Cathedral School for Girls was of the past, royalties were pouring in and honors, citations, honorary degrees piled up making her one of the best known women writers in America. Completely unspoiled by all the fame and honor, she still pursued her chosen course and when the Peter Marshall Bursary Fund was set up to help young Scottish ministers to a year of graduate study and pastoral experience in the States, Mrs. Marshall contributed a year's royalties from her most popular book toward the fund.

**Leaves
Washington**

When in 1959 Mrs. Marshall became the wife of Leonard Earl LeSourd, editor of "Guideposts," a New York church's publication, her son gave her in marriage. This necessitated her removal from her Washington home but never from the hearts of the people of the New York Avenue Presbyterian Church. Here she remains enshrined in memories that include some of the most deeply significant events in the church's life.

**Assistant
Pastors**

During Dr. Marshall's ministry he had able assistant pastors, the first was Rev. Mr. George W. Burroughs who served us from August 1, 1942 until February 28, 1947.

Rev. George Burroughs was born April 18, 1918 in MacKenzie, Tennessee. His father was the Rev. Dr. George W. Burroughs, a Cumberland Presbyterian minister. During one of the years of his ministry he was moderator of that denomination and from 1930 until his death in 1951, he was professor of homiletics and practical theology at Vanderbilt School of Religion. His mother, Mrs. Opal Pratt Burroughs now lives in Nashville, Tennessee.

Education

His education was received in the public schools of Nashville, Tennessee and Vanderbilt University from which he was graduated in 1939. In 1942 he was graduated from Union Theological Seminary, New York City.

While with us here at New York Avenue not only did he fill his pastoral duties but he served as temporary teacher in Dr. Marshall's Sunday School Class and his fine tenor voice was heard in the choir.

He left New York Avenue to become pastor of the Westminster Presbyterian Church at Utica, New York. After a distinguished and full life as pastor there he left after seven years to assume the ministry of the First Presbyterian Church at El Paso, Texas. It is there that he is currently serving as pastor.

**Rev. Robert
Bridge**

When Rev. Mr. Burroughs resigned the Rev. Mr. Robert T. Bridge came to us as Assistant Pastor. Rev. Mr. Bridge was born in London, England. He came to the United States in 1926. Prior to his coming to New York Avenue he had pastorates in Florida, Oklahoma and Kansas. He had also been employed by The American Red Cross for thirteen years.

Rev. Mr. Bridge was a capable church administrator. Not only did he supervise the church office and clerical staff but he coordinated the activities of all the church organizations and assumed many other duties. His services were much valued at the time of Dr. Marshall's death when he assumed the leadership role. Mrs. Bridge, his wife, served ably as assistant teacher of the Goodpasture Bible Class. Mr. Bridge preached his farewell sermon in our church January 6, 1952, having resigned to accept a position with the Wells Organization.

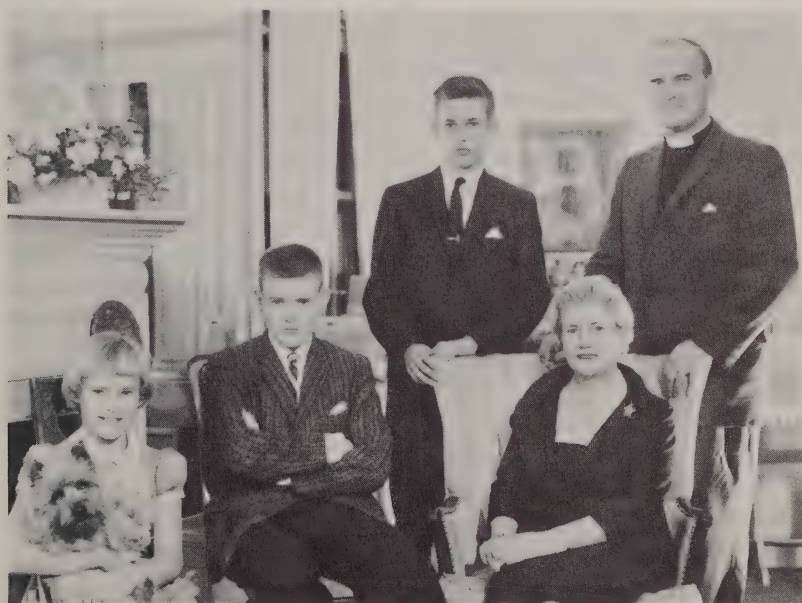
**Rev.
George M.
Docherty**

At a congregational meeting, March 9, 1949, a committee for the selection of a pastor was appointed, consisting of the Session, three members from each of the other two boards, and eight members at large from the congregation. Just five days before Dr. Marshall's passing, he came to a member of the Pulpit Supply Committee with a letter in his hand from Dr. Holmes of the Pulpit Exchange Committee in New York. In it Dr. Holmes suggested the name of Rev. Mr. George M. Docherty of the North Church of Aberdeen, Scotland, as a summer supply. This was an unusual gesture on the part of Dr. Marshall who

had sedulously refrained from making any recommendations for pulpit supplies during his vacations, although the list was always submitted for his approval before any action was taken. On this occasion however, he expressed the wish that the congregation hear this promising young minister at some time during the coming summer. This last request of Dr. Marshall's came with redoubled significance to the committee later. The last two Sundays in August were arranged for with Dr. Holmes. Rev. Mr. Docherty was enthusiastically received on both of these occasions. On his second appearance he drew the largest summer congregation on record.

**Rev. Docherty
Called**

At a congregational meeting November 2, 1949, moderated by Rev. Ralph K. Merker, General Presbyter of Washington City Presbytery, the Rev. Mr. George M. Docherty was called by a very large majority vote (subsequently made unanimous) to the pastorate of our church as recommended by the Pastoral Committee. Upon his acceptance of the call, it was arranged that he should assume his duties on Palm Sunday, the first Sunday of April 1950. Rev. Norman Hope, D.D. of the faculty of Princeton



**Dr. and Mrs. George M. Docherty
and Mairi, Garth and David
Pastor—The New York Avenue Presbyterian Church**

Theological Seminary, was chosen as pulpit supply for the intervening months. How very fortunate we were to have such a deeply spiritual and brilliant pastor to minister to us during this time. Dr. Hope endeared himself to the entire congregation.

Rev. Docherty Arrives It was at this time, the last of March that our new church building program got underway and our church was vacated. During this interval, while worshipping at the Lisner Auditorium, our new pastor, Rev. Mr. George M. Docherty arrived. With him was his family, his wife, Mrs. Mary Docherty, and their two sons, Garth, five years of age and David, three and a half years old, and Mrs. Docherty's mother, Mrs. Janet Watson.

First Services He arrived in time to preach his first sermon on Palm Sunday and to share with us the Communion Service of Thursday night and that of Easter. On seeing the excavation, wide and deep, which was all there was to see of New York Avenue at that time, he remarked that he was indeed the pastor of the "Church Invisible."

Installation Service The installation service of the Rev. George M. Docherty took place at the Calvary Baptist Church, March 30, 1950, and was signalized by the presence of the Rev. Clifford K. Barbour, D.D., Moderator of the General Assembly, who preached the installation sermon. This event was followed at a later date by a reception in the same church, giving the people an opportunity to meet their pastor and his wife.

The handicap of being without a church, which hampered the first two years of Dr. Docherty's pastorate was removed by the dedication of the new building on December 20, 1951. Now the plans for an enlarged program of service so near his heart could begin to take shape.

"One Way of Living" In 1958 Dr. Docherty's book based on sermons preached at New York Avenue Church was introduced at an autograph tea where the author autographed the new books for delighted purchasers. It was entitled "One Way of Living," and was published by Harper and Company.

Temple University, Philadelphia, conferred the degree of Doctor of Divinity on Rev. Mr. Docherty on June 15, 1950.

Dr. and Mrs. Docherty became United States citizens on April 1, 1960. He felt now that "he could preach as an American to Americans. The step was also taken in gratitude to this country for what it had permitted him to enjoy."

Changes

Early in the year 1952, the Rev. Mr. Robert T. Bridge resigned. Rev. Mr. James D. Bryden who had been our Director of Christian Education was called to be Associate Minister. Now there was need for another Director of Christian Education. After a long and careful consideration the office was filled by the appointment of ¹Mrs. Kathryn Wright. Her strong influence with young people made itself felt in the organization of the Westminster Fellowship.

The new Director of Music, Stephen Prussing, also promoted the young people's work through the organization of a youth choir and a children's choir. These were in addition to the already strong morning and evening choirs. William Watkins, Organist supervised the rebuilding and enlargement of the fine Skinner organ, a memorial to George W. White, a work of momentous importance to the musical interests of the city.

Rev. Kenneth W. McCracken

During the 1950's we added three new associate pastors. The first was Rev. Kenneth W. McCracken. Reverend Kenneth Warriston McCracken, our Associate Pastor from 1955 to 1959 was born February 15, 1913 in Pittsburgh, Pennsylvania. Both his father and maternal grandfather were Presbyterian ministers. After public and preparatory school work in Pittsburgh he later, at the University of Pittsburgh, earned his Bachelor of Arts degree and Master's degree in education. He received the degree of Bachelor of Sacred Theology from Western Theological Seminary and was ordained by the Presbytery of Pittsburgh on May 20, 1938.

Marriage

The following month, June 1938, he was united in marriage with Miss Gertrude Landis, whom he had met in college. He persuaded her to change from pre-medical to social studies, training that would help more in his ministerial profession.

¹See Chapter "The Church School".

**Early
Ministry**

Mr. McCracken's first pastorate was at West End Presbyterian Church in Pittsburgh and later he had charge of the West View Presbyterian Church in the suburbs. From here in 1943 Mr. McCracken obtained leave of absence to serve as chaplain in the United States Navy. His new duties took him first to the Marine Corps Headquarters at Camp Lejeune, North Carolina. Later he served on board the USS President Jackson, an assault transport that carried two thousand two hundred men. After the war was over Reverend Mr. McCracken returned to the West View Church later accepting a call to Charleroi, Pennsylvania. He moved to the First Presbyterian Church, Eustis, Florida where he served for three years. In 1952 he was recalled to the Navy during the Korean conflict. On his second tour of duty he served on the USS Mississippi and finally at the Naval Training Center, Bainbridge, Maryland. He was relieved from active duty with the rank of Lieutenant Commander in January 1955. It was then that he accepted a call to be our Associate Minister at The New York Avenue Presbyterian Church. His installation was distinguished by



**Rev. and Mrs. Kenneth W. McCracken
and Twin Daughters Elizabeth and Gertrude**

(Ruckmick)

the participation of Dr. Peter Emmons of Scranton, a prominent member of the Board of Foreign Missions.

In 1958 Reverend Mr. McCracken was honored by General Assembly by his election to the Permanent Commission of Chaplains and Service Personnel. This commission certifies all chaplains to the military service.

In November 1958 he offered his resignation in order to accept a call from the Second Presbyterian Church of Carlisle, Pennsylvania. He accepted this call on December 15, 1958.

The ministry of Mr. McCracken will long be remembered. He was deeply loved because he gave us his heart in a very real sense, entering into the lives and problems of the church like a member of our family. Mrs. McCracken's career as a trained social worker supplemented her husband's ministry in many respects. Our best wishes went with them into their new field of work.

Dr. Jack E. McClendon In 1957 Dr. Jack McClendon came. The Reverend Jack E. McClendon, D.D. one of our associate pastors, first saw the light of day in LaFayette, Alabama. He received his Bachelor of Arts Degree from Mercer University, Macon, Georgia. His Bachelor of Divinity Degree and Master of Sacred Theology were received from Union Theological Seminary in New York City. His Doctorate of Philosophy Degree was conferred by Trinity College, Glasgow, Scotland.

Experience While in training for the ministry he served as Assistant Minister in churches in Georgia, New York City and Glasgow. In his graduate year he served as Assistant to the Dean of Men at Union Theological Seminary. For a year he was Assistant Lecturer in Systematic Theology at Trinity College. During World War II he served in the United States Army from 1944 to 1946.

Since 1957 Dr. McClendon has served as Assistant Minister for Christian Education of The New York Avenue Presbyterian Church. On November 15, 1959, he was installed as Associate Pastor.

Rev. Angus Logan The last one to join us was the Rev. Mr. Angus Logan. The Reverend Angus Logan is of Scottish birth. For twenty-two years he served as minister of the Church of Scotland. He received his higher education at



**The Rev. Angus Logan,
Associate Minister,
with Mrs. Logan, Malcolm,
Ian, and Margaret**

Glasgow University and Trinity College, Glasgow. He holds the degree of Master of Arts with honor in Logic and Moral Philosophy. During World War II he served both as a private and as a chaplain. His active service was in Italy and the Middle East where he served with a tank brigade.

Family

Mr. and Mrs. Logan first met during the war. They were married in Beirut, and visited Jerusalem and Galilee. Their children are Ian, Malcolm, and Margaret.

Installation

On November 15, 1959 he was installed as Assistant Pastor of The New York Avenue Presbyterian Church. At the annual meeting of January 1960 Mr. Logan was recommended by the congregation to Presbytery for the position of Associate Pastor. The Presbytery approved and he was installed at a later meeting.

**Dr. Docherty's
Early Life**

Dr. George M. Docherty was born May 9, 1911 in Glasgow, Scotland. He worked for four years in a shipping office before making his decision to enter the ministry. He received his academic education at Trinity



The Session—New York Avenue

Front Row (L. to R.) Maynard Whitney, Mable Sievers, Frank Edgington (Clerk), Dr. Jack McClendon (Associate Minister), Dr. George Docherty (Minister and Moderator), Rev. Angus Logan (Associate Minister), Hiram Hummer (Parliamentarian), Edwin White, James Brooks, William Kerr.

Second Row: Paul Miles, Arthur Comer, Sam Brown, William Rogers, James Davis, Charles Stott, David Guy, Elmer Colbert, John McAfee.

Third Row: David McIlhatten, Sam Daniels, George Bergquist, Ben Husbands, George Herndon, Charles Watson, Vernon Johnson.

Absent: Joseph Allen, Gilbert Anderson, John Craven, Carson Dalzell, Edgar Hicks, Richard Horner, Raymond Kemper, Turley Mace, Burr Robinson, Frank Sievers, LaRue Strieby, Robert Wood, George Worthington.



Board of Trustees

Front Row: (L. to R.): Rowland Kirks (Treas.), Verne Bonesteel (President), Smith Bowman, Joseph Schaaff.

Second Row: Lowell Miller, John Blake (Sec.), Donald Clement, Sam Whitaker (Vice-Pres.).

Absent: Thomas Casberg, Ralph Riggs.



**Sunday Morning Visitors Visit the
Lincoln Parlor**

(Mr. Ruckmick)

College, Glasgow University having won both college and seminary scholarships.

Before World War II he was attached to the Barony Presbyterian Church in Glasgow. His work was concerned with rehabilitating the youth of the slums. During the war he served in northern Scotland in a service canteen. In 1947 he was called to Northside Church of Aberdeen and it was from that church that he came to ours.

On August 15, 1950, after their arrival in the United States in March, a little American daughter arrived to join the Scottish boys. She was baptized Mairi, the Gaelic spelling of her mother's name, Mary.

During some summer vacations the family journeyed to Scotland. This was varied one summer by a trip to the Holy Land when Dr. Docherty headed a congenial travel group.¹ On this trip he was accompanied by his older son, Garth, the rest of the family remaining behind with relatives in Scotland. Upon his return he generously shared his trip with his congregation by means of the colored films which he had taken.

¹ In this group was Mrs. Edna Davidson, a member of the Edgington Bible Class.



New York Avenue's Board of Deacons

Front Row: (L. to R.) William Newton, Clayton Evans, Henry Niven, William Grier (Vice President—Ushering), John Oliphant (President), William Stokow (Vice President—Welfare), Robert Osborn, Edward Pry, Edgar Hicks.

Second Row: Allan Rappaport, Norman Walters, William MacColl, John Williams, William Miles, Phillips Hana, Robert Barnes, David Register, Oliver Graves.

Third Row: Elmer Denmon (Secretary), Dudley Steel, James Merriam.

Absent: Jay Davenport, Bennett Davis, Herbert Edmonds, James Inglis (Treasurer), Roy Licari, William Meyers, Stephen Pfleiderer, Preston Snelson, Russell Ward, Charles Warren, David Wherry, Grant Wiprud.

In 1954 our pastor was elected by Presbytery to be a commissioner to General Assembly. He already had been a pre-assembly preacher on evangelism several times.

The sermon "Your Money and Your Life" is included in this book because it made history. It was preached February 7, 1954 at a service in our New York Avenue Church attended by President and Mrs. Dwight D. Eisenhower.

The question of including the words "under God" in the Pledge of Allegiance to the Flag had been previously raised by individuals and organizations including the Knights of Columbus. This sermon served to crystallize the move to change the pledge by legislative enactment. Senator Ferguson who presented the Joint Resolution March 10, 1954 made the following comment, "Introduction of this joint resolution was suggested to me by a sermon given recently

by the Rev. George M. Docherty of Washington, D. C. who is pastor of the church at which Lincoln worshipped."

This amended Pledge was first recited in the presence of President Eisenhower on the steps of the Capitol on Flag Day, June 14, 1954.

**Dr. Marshall's
Coatbridge
Memorial**

The year 1957 marked the dedication of the Memorial to Rev. Peter Marshall, D.D. at his home church and birthplace, Coatbridge, Scotland. On August 4th a memorial plaque with a portrait of Dr. Marshall in bas relief was unveiled in the Buchanan Street E. U. Congregational Church by William Kerr, one of our elders. The sermon on that occasion was preached by Dr. Docherty in the presence of a distinguished company which included the Right Honorable J. S. Maclay, Secretary of State for Scotland, Provost J. B. Henderson and many others.

It was here Dr. Marshall spent his youth and was an active member before leaving for the United States. The plaque has the following inscription: "To the Glory of God and in remembering thanksgiving for The Reverend Peter Marshall, Doctor of Divinity. Baptized into membership of Buchanan Street E.U. Congregational Church, Coatbridge. Member of the Choir, Sabbath School Teacher, Scout Master, Minister of The New York Avenue Presbyterian Church, Washington, D. C., third of October 1937—twenty-fifth of January 1949. Chaplain to the Senate of the United States of America, second of January, 1947—twenty-fifth of January 1949. The plaque installed by the Peter Marshall Scottish Memorial Committee, Washington, D. C., fourth of August, 1957."

**Peter Marshall
Bursary Fund**

A number of American and Scottish friends of Peter Marshall's wished to perpetuate his name in a living memorial in Scotland. A sum of money was set aside called the Peter Marshall Bursary Fund. The Bursary would enable a student who had completed his theological training in the Faculty of Theology at the University of Glasgow, for the ministry of the Church of Scotland, to come to the United States for nine months; spending three months in a country parish; three months in a church in a provincial town, and three months in a downtown metropolitan church. Thus, the scholar would have first-hand experience of life in the United

Presbyterian Church in the United States of America.

The Bursary will be the project of the Department of Homiletics at Princeton Theological Seminary, Princeton, New Jersey.

Mrs. Mary
Docherty

Mrs. Docherty became an American citizen by naturalization on April 1, 1960. She was American born in Calgary, Alberta, Canada. At the age of four, her parents returned to Scotland where she received her education at Giffnock Academy. Her interest in sports made her a member of the girl's hockey team at her school and later on the alumnae team. She was equally fond of tennis and played in many an interschool match. As Mary S. Watson, she met her future husband in a Glasgow office where both held their first positions. From then on their lives were destined to be one. She had some misgivings about his decision to enter the ministry for this meant a wait of seven years for them. Their wait recalls Jacob's service of seven years for Rachel. Just a month after her husband had received his divinity degree at the University of Glasgow they were married in June 1938 in the chapel there.

Mrs. Docherty is happy in having her mother, Mrs. Janet Watson as a member of the manse family, since she was widowed in 1938. During the winter of 1959-60 Dr. Docherty's mother, Mrs. Jean Bullivant¹ came for a visit to the manse from her home in Scotland. The three Docherty children have had the rare privilege of knowing both grandmothers in the intimacy of home life.

Mrs. Docherty has endeared herself to the members of the Women's Association by her deeply spiritual devotions in many a meeting and as a regular spiritual life group leader in both morning and evening circles. Her familiarity with Holy Scriptures, her love of poetry, her personal experiences with all sorts and conditions of folk, add up to an interesting and ever appreciated contribution to our spiritual lives.

This brief history of a hundred fifty-seven years of the life of a church which has touched at many points the life of the United States has attempted to show to those who shall carry it on in the future, how God's hand has

¹Mrs. Bullivant died in Scotland in December 1960.

guided our corporate life, through tribulations and schisms as well as achievement and victory, rewarding and punishing as we carried out God's will or fell short of our best, never failing nor forsaking us,—always near when we called on Him for help, and ever opening to us new challenges and opportunities for service. We cannot fail to note that our church stands now, as it has done through the years, as a spiritual home for people whose ideals and aspirations embrace peace and justice in the United States as well as abroad.

Church Property

The New York Avenue Presbyterian Church (1859)

"For the temple of God is holy which temple ye are."

—I COR. 3:17

As soon as the union of the F Street Presbyterian and the Second Presbyterian Churches was consummated, Dr. Gurley took steps for the erection of a new building on the same site occupied by the Second Presbyterian.

Building Committee

The first meeting of the Building and Collecting Committee was held in the Lecture Room of the Second Church on June 27, 1859. On July 12th they reported that they had adopted and sent to several architects the following propositions: "That they would give \$100 to be paid in hand for the accepted plan, and \$250 for detailed drawings and specifications to be paid when the church is completed, the drawings to be furnished as required." Edward Haviland was chosen as architect.

Payment Agreements

By July 26th agreements as to basis for construction payments totaling \$20,500.00 had been reached. The balance was to be paid within sixty days after the building was completed. They read in part: "\$1,000.00 when the basement joists are on; \$1,500.00 when the principal floors are on joists; \$2,000 when ready for the roof," etc.

Bids

By August 2nd five bids had been offered for erection of the church. It was "Resolved that the bid of I. M. Downing & Brothers be and the same is hereby accepted and a committee be appointed to have a contract prepared and executed in accordance with the

specifications on which the said bid is founded." The bid was \$24,500.00.

**Fund
Collection**

Meanwhile Dr. Gurley and his parishioners were active in their efforts toward collecting funds at home and abroad for both "this spacious and noble church edifice and a parsonage house." In June 1860 the ladies of the congregation held a strawberry festival. They realized nearly \$600.00 and this was used for "a suitable carpet for the use of the new church."

Cornerstone

On October 6, 1859 the cornerstone laying ceremony took place in the presence of more than 3,000 people. The following articles were deposited in the cornerstone: a copy of the Bible, a Confession of Faith, Hymn Book, a copy of the Philadelphia paper known as "The Presbyterian," a copy of each of the Washington daily newspapers, a map of Washington together with a copper plate on which was engraved the names of the Pastor, Officers of the Church Building Committee, the Architect, the Superintendent and the Contractor with a number of members belonging to the Church. There was also a brief history of the union of the F Street and the Second Presbyterian Churches into the present organization which was to be known as "The New York Avenue Presbyterian Church." It is interesting to learn that when this box was opened at the time this church was razed in February 1950 to make room for the new church all items were checked. They were all there exactly as listed except the Hymn Book. Someone remarked "Probably someone took it home and forgot to bring it back."

The prayer made by Dr. Gurley at the laying of the cornerstone was as follows: "And now, Almighty and ever living God we desire, with all our hearts, to give this House to Thee, Thou Triune Jehovah, Father, Son and Holy Ghost. We dedicate it to Thee, to Thy service, to Thy worship, to Thy Glory. Oh, accept this offering at the hands of these Thy people. Write Thy name upon these walls, and fill the place with Thy presence and Thy glory."

**Pew
Rental**

On April 30, 1860 the church was at such a stage of completion that a committee for rental of the pews was appointed. They were "Authorized to apportion prices for the rents of the pews, the maximum not to exceed \$50 per annum, with a minimum of not less than \$10

per annum." On October 8, 1860 the Trustees were invited to sit in joint meeting for consultation relative to prices of pew rentals. "It was agreed that the sofa pews next the pulpit should be assessed at \$20 each and the circular pews near the door at \$16 each." . . .

Dedication On October 14, 1860 the new church was dedicated. And for that day it was, indeed "a spacious and noble edifice." The National Intelligencer¹ carried an article on the new church. It mentioned particularly the lighting from the ceiling, which, it said was "Quite an improvement on the lighting of the Halls of Congress."

An article in the Columbia Historical Records² said "The Presbyterian Church on New York Avenue has been completed and occupied. It is a beautiful structure throughout with a lofty and neat steeple and is entered by a double flight of marble steps with a portico and four marble columns. New York Avenue has been reduced to its original grade and gravelled from 13th to 14th streets."

Steeple Destroyed During a windstorm of hurricane intensity in late September 1896 the wooden steeple was blown off. In falling, it lay lengthwise along H street, not damaging the church or surrounding buildings. Neither were any vehicles nor passersby injured. Its disappearance completely changed the external aspects of the structure, transforming it from a colonial type building of unmistakable ecclesiastical architecture into a Greek temple of Parthenon appearance. This was the facade it presented to the world for thirty-two years until the gift of the Lincoln Family³ restored it to its former appearance. The new steeple⁴ was of steel and concrete construction.

It is interesting to note that John B. Larner, for many years President of the Board of Trustees, had always a reference in his annual statement to the congregation, assuring them that the steeple would eventually be rebuilt. The people never doubted him. His faith was justified when he lived to see the dream of years realized.

¹Washington daily newspaper

²Volume II—"City of Washington Improvements: Second Ward."

³See Chapter "Dr. Sizoo and the Lincoln Family"

⁴The Committee's estimates received for reconstruction of the spire amounted to \$39,690.00



Demolition begins February 15, 1951 on The New York Avenue
Presbyterian Church

(Evening Star)

Improvements Signs of material progress were not lacking, as building for the present and the future went on apace. A two-story addition housing a church office and the pastor's study was the first step. A second one was taken when other interior improvements, including a new lighting system, were made and the new steeple erected, the congregation worshipping meanwhile in the Masonic Temple across Thirteenth Street.

**New Tower
Clock
Chimes** The spring of 1928 was eventful in the Church's life as April of that year marked the one hundred twenty-fifth anniversary of the beginning of the F Street Church. Committees were appointed to inaugurate a Loyalty Campaign, a time to enlist every member of the church in a program of expansion, the first step toward the building of a new church. The project was to purchase the property adjoining the church on the west that the enlargement so greatly needed might be accomplished. The Reverend Mr. A. F. McGarrah of the Church Erection Board was called upon to help organize the campaign and on May 6, 1928, the entire congregation was canvassed in the interest of getting subscriptions covering a period of forty months for the purchase and proposed alterations. The erection of the new steeple and other alterations necessitated curtailing many of the church activities of the congregation for a period of several months, during which we worshipped, as before mentioned, in the Masonic Temple. On May 26, 1929, the church was reopened and the new tower, clock and chimes dedicated in impressive services both morning and evening.

The following lines by Constance Eastman Adams, a granddaughter of Dr. Phineas D. Gurley are a fitting tribute to the significance of the spire:

*"Reaching Godward, skyward, on a busy street,
Calling men to worship at His Holy feet.
Illuminating hope in the darkest night
For the wandering airman on his lonely flight.
Built of faith and courage for the low and famed;
Representing nobly him for whom 'tis named.
Down through all the ages, oh, most sacred spire,
May thy beauty gladden, may thy strength inspire."*

**Enlarged
Plot** On May 23, 1928 Lot # 2, better known as 1313 New York Avenue was purchased by our church. This gave us an additional 2,317 square feet. In April 1931 Lot #3, known as 1317 New York Avenue was bought.

It contained 3,563 square feet. This added to 12,388 square feet, the total of our present plot.

**Fund
Campaign**

As early as August 1938 tentative plans were being made toward a vigorous financial campaign to be waged in the fall for the purpose of expunging the debt of \$137,000 which the church still owed on the properties to the west of us. The services of Dr. A. F. McGarrah with his efficient aide-de-camp, Miss Ethelyn F. Johnston, were again secured, and on December 4th the opening dinner of the campaign was held. The pledges were to run for a term of three years, supplemented by appropriations on the part of the Trustees from current expense funds. By Christmas time, 1942, we were still \$40,000 short of our goal when a Christmas gift of that amount, given by Mr. Frank Armstrong,¹ a member of the Board of Trustees, was announced to a delighted congregation. What a Christmas that was! A debt-free church could sing praises to God, the giver of all good gifts with a will to praise and glorify Him.

By 1944 a plan for remodeling the old church was developed. Over \$100,000 was contributed toward this project. This was despite the recognition that actual construction would, of necessity, be delayed at least until the end of World War II. It soon became apparent, however, that the cost of remodeling would be too excessive as well as uneconomical. Neither would it furnish adequate space. The conviction grew that only a new building would suffice.

On October 11, 1948 a "kick off" dinner was held in the Armory. The objective was to raise \$800,000, to be paid over a three year period, 1949, 1950 and 1951.

The pledges for the so-called Restoration Fund which had run for three years ending in 1948 were paid. The idea with which it had set out—to restore and improve the old church—had been changed to building a completely new one. At a congregational meeting held on September 26, 1949, reports were made by the Building Committee and Building Fund Committee. Plans were made for an immediate supplementary campaign for funds with a view to commence building operations. This drive opened October 19, 1949. Not only were new pledges to be sought but all

¹President of the White House Apple Products Co.

those who had already pledged were encouraged to extend them to a fourth year. Thus The New York Avenue Presbyterian Church built in 1859 was to be demolished to make way for the third edifice on this same site. Demolition began in February 1950.¹ A new building was required for our growing church.

¹See Chapter "Church Property, The New York Avenue Presbyterian Church, 1950."

Church Property (1950)

The New York Avenue Presbyterian Church

"I had in my heart to build an house . . . for the Lord."

—1 CHRON. 28:2

Decision New Building

In 1948 when the Restoration Fund had been designated for building a completely new building, it was realized that more funds were necessary. The help of Colonel Lewis Wells and his organization was enlisted to assume the continuation of the fund-raising activities to embrace the larger idea. People who had pledged before were asked to continue and to increase their gifts, while many new members were approached for aid in this undertaking.

Architect

The Building Planning Committee held conferences with each group in the church, including every Sunday School class or department concerning its future needs and its place in the new church. After long and careful consideration the architect was chosen in the person of Delos A. Smith. Mr. Smith and his associate, Mr. John Billings, in cooperation with Mr. Charles S. Leopold, the mechanical engineer, completed plans and specifications. Plans were submitted to the congregation, offering a choice of locations and detail. On March 16, 1949 proposals were asked for construction of the building.

Plans

The plan accepted for the exterior was of Georgian Colonial architecture, following the lines of the building of 1859, and also of the old Second Church. The interior required many changes to comply with fire and safety regulations, but in the main followed the old plan with greatly enlarged seating capacity. The two adjacent lots to the west furnished the ground work for the new Sunday School and office space, while a fifth story or pent-

house above the Sanctuary gave space for a large hall with kitchen facilities for serving several hundred people, and a stage for dramatic presentations.

After plans were drawn for the new building and surveys made it was discovered that the building of 1859 occupied a small portion of land belonging to the Federal Government. In the 2nd Session of the 81st Congress an Act¹ was passed. It directed the Secretary of the Interior to convey it to The New York Avenue Presbyterian Church. This involved a small consideration and carried the stipulation that "in the event the land shall cease to be used for church purposes, then the title thereto shall revert to the United States."

Bids

The lowest bid for the construction was made by Charles H. Tompkins Company of \$991,000. Added to this figure were other fees, additional costs, furnishings and equipment, amounting in all to \$1,146,000. With slightly more than half this amount in hand, on January 18, 1950 the congregation voted to commence the building operations. The final cost at time of occupancy was \$1,245,000. There remained over \$100,000 worth of unfinished items, many of which have been accomplished since by budgeting a portion of our annual receipts for such purpose.

Piles To Be Driven

At first it was believed by the engineers that the church could be built on suitable footings without the necessity for using pile construction. In spite of the fact that another independent engineer had concurred, when the excavation was completed additional borings were made and the engineers unqualifiedly insisted that it must be built on piles. This was due to the extra depth of the sub-base-ment, the fact that the adjacent building was to be built on piles, and because of the poor bearing qualities of the soil beneath.

Reluctantly the Building Committee had to agree that piles were necessary and that extra costs would have to be faced. These costs, amounting to about \$45,000, were not covered in our form of contract.

Temporary Quarters

During the incoming of the Reverend George M. Docherty, the plans for the new church having been adopted, it became necessary for our people to evacuate

¹H. R. 7641, January 3, 1950. Approved September 1, 1950.

the beloved old church and take on the status of displaced persons during the time the contractors were in possession of the premises. The George Washington University, twice before mentioned as being in close cooperation with our church, offered its new auditorium, Lisner Hall, for a place of worship. Several other churches¹ of various denominations generously offered their quarters to house the activities of the Sunday School as well as the many organizations of the church. This friendly gesture on the part of so many sister churches was profoundly appreciated by our congregation and will ever remain in our memory as an evidence of church unity in the spirit of Christ. It served to deepen our knowledge of other churches in their folkways, to discern their excellences and to promote a spirit of sharing which we hope we may some day reciprocate.

Exodus

On January 31, 1950 the formal exodus from the old church took place with a very dramatic, solemn and touching service of prayer and farewell arranged by the Reverend Mr. Robert T. Bridge, Assistant Minister. A little girl had asked "Where will Jesus go when the church is torn down?" so Mr. Bridge made this the theme of his sermon, emphasizing that the temple "not made with hands" was carried in the hearts of Jesus' people in their wanderings. At its close, a procession headed by the Deacons carrying the Church and National flags, was followed by the choir singing "Lead on, O King Eternal," and the congregation of more than a thousand persons, the Trustees, Session and Clergy. Last of all George S. Dodson, for more than a quarter century the chief sexton, locked the doors with the big brass key which he then handed over to the Trustees, symbolic of the turning over of the church property to them as its custodians.

Dismantling and Demolition

After the last church service the dismantling of the furnishings and moving commenced on the next morning. On February 15th the keys were turned over to the contractor to begin demolition immediately. All furnishings to be retained were stored. Nothing was destroyed if there was the remotest chance it could be used.

¹First Congregational, Calvary Baptist, Mt. Vernon Place Methodist, Epiphany, Concordia Lutheran, the Washington Hebrew Congregation and the following Presbyterian Churches: National, Western, Fourth, and Church of the Pilgrims.

**Clock and
Chimes**

In the interim that the building construction was in progress the¹ clock and chimes had to be removed. Elton Lewis Howe, who specialized in handling horological instruments, was given the task of overhauling the instrument. The seventy-year-old four dial clock, a Seth Thomas, as someone remarked "had to have a shot in the hands" as "it was sadly run down and afflicted with the ailments of age." Time and wildlife had taken its toll. He reconditioned the bells after they had been rescued from the starlings and pigeons. After nests had been removed, the bells were ready to be rehung in the newly erected church. Screens were placed behind the louvers to keep future feathered intruders out.

Some will be curious to know a few of the interesting features of this timepiece. Its pendulum bob weighs one hundred and fifty pounds and its rod is six feet long. On one side of the clock are two large airplane-like fans. These govern the speed with which the bells are rung. It requires two weights to run the bell-striking mechanism. They each weigh three hundred and fifty pounds. The diameter of each of the four dials is four and one half feet. The hour hands are about one and one half feet long, and the minute ones, two and one half feet. The Westminster Chime strikes every fifteen minutes. There are four bells in the group. "Big Tom," bell No. 1 is the largest, weighing 2,020 pounds. It is an exact replica of the Liberty Bell. No. 2 bell weighs 810 pounds; No. 3 bell, 550 pounds, and No. 4 bell, 410 pounds. These bells are hung on a steel frame, one hundred fifty feet above the street.

**Dr. Marshall
Memorial**

In May 1950 another fund drive was launched. This time it was for the completion of the fifth floor as a memorial to Dr. Peter Marshall. About \$18,000 was subscribed.

Losses

During the summer of 1950 the congregation sustained a grievous loss in the passing of two of its elder statesman, Mr. Harry Blake, Elder, Trustee, and Colonel Gratz B. Strickler, Trustee, both of whom were valued counselors on the Building Committee.

**President
Truman Lays
Cornerstone**

The cornerstone of the new church building was laid by President Truman on April 3, 1951. Mr. Truman said in part, "We look to the churches to teach us

¹See Chapter "Dr. Sizoo and the Lincoln Family."

the highest moral standards. We rely on the churches to instill into our young people those moral ideals which are the basis of our free institutions.

"Selfishness and greed can tear this Nation apart. Our only defense against them is to follow these moral principles which are enshrined in our churches. It is our religious faith which gives us the answer to the false beliefs of communism. We must follow that faith with the same devotion and determination the Communists give to their godless creed. Only a living allegiance to our faith can carry this country through the trials which are ahead."

Mr. Truman used a silver trowel made for the occasion and suitably engraved, which he afterward presented to the church. The adjoining streets were roped off, and a great many people witnessed the ceremony which included the presentation, on behalf of the church, of a handsomely bound Bible to President Truman by Peter John Marshall, young son of our late pastor. Following is the speech¹ presenting young Peter Marshall to President Truman:

"Mr. President, in behalf of the congregation, I am called to express our deep appreciation of the honor you have conferred upon us this day in laying the cornerstone of our new building. We take an honest pride in adding your name to the list of those Presidents of the United States, who in their several ways, have made their contribution to the history of this church, which has been neighbor to the White House for a century and a half, witnessing steadfastly to the eternal values in the life of the capital city.

"Many years ago a young lad named Willie Lincoln died in the White House, leaving the contents of his little iron bank, all that he had, to the Sunday School of this church. Today another young lad, representing not only his father but also the Bible School, has a message for you. He is the son of the late Dr. Peter Marshall who laid the foundation and made the plans for today's service both in a spiritual as well as material way, and who as Chaplain of the Senate, by his daily prayers made the spirit of Almighty God a living presence in the Capitol. Mr. President, I present to you Peter John Marshall."

The impatience of the people to get into their new church was matched by the desire of the contractors to turn

¹Given by Mr. Frank E. Edgington, Clerk of Session.

it over and get out, so the dedication was set for December 20, 1951.

Dedication The dedication service was honored by the presence of the Reverend H. Ray Anderson, D.D. of Chicago, Moderator of the General Assembly, who preached the sermon, and the Reverend C. Stewart McKenzie, D.D., Moderator of Washington City Presbytery. It also marked the first appearance of the Reverend George M. Docherty, D.D. on the pulpit platform of the new church of which he had been pastor for almost two years.

The procession was heralded by the entrance of the Holy Bible, reverently borne by George S. Dodson, chief Sexton, followed by two members of the Church Bible School, Peter John Marshall and James Marshall Whitney, bearing the Church and National flags, then followed the Moderator, the clergy and the lay members of the Boards.

The solemn service of prayer and hymn, scripture and sermon, including the turning over the keys of the church to the minister by Mr. A. C. Oliphant, president of the Board of Trustees, was brought to a close by a responsive service read by the Moderator and answered by the congregation.

Debt Reduction At present our debt is greatly reduced. It has been a wonderful achievement. It is a great tribute to the consecrated Christians who have made it possible. Mention should be made again of one gift which was a tremendous help in this reduction. Miss Estelle Foster, one of our members of long standing, died in 1949. She left her estate to the church after life interest to her sister, Mrs. Samuel (Daisy) F. Dodd. Upon Mrs. Dodd's death in 1954 her interest ceased and our church received \$102,025.50. After certain specific bequests it was designated that the entire estate was to be paid to the Trustees to be used as follows: "If, at anytime, there is any balance remaining on the debt incurred by the church incident to the purchase of and improvements to the two lots adjoining the church property, and for the improvements to the Church edifice, the entire fund is to be applied toward the liquidation of said debt. Any balance remaining shall be known as the Foster-Dodd Memorial Fund, and is to be used and expended in such manner as the Board of Trustees of said church in its sole and absolute discretion may deem best."

In the years since the dedication and occupancy of our church there have been other building accomplishments. An elevator,¹ that of the south shaft, has been added. The duct work and blowers for the air conditioning had been installed at the time of construction but the refrigeration was later completed. The foyer was finished. The plaster walls and cornice were completed and a wainscot and door trim of Botticino marble was added above a base of Cardiff green marble. The east stair halls were equipped with molded rubber stair treads and floor covering. The west end corridors on the first and second floors were finished with a four and one-half foot marble wainscot above a black marble base. Above the plaster was painted and an acoustical tile ceiling added. Molded rubber stair treads were installed and the stairwells painted. The second floor was tiled.

The Radcliffe Room had been completed at the time of construction except the floor. This was covered with tile in 1958.

In the Lincoln Chapel² are many gifts of Mrs. Helen Parker Willard in memory of her husband, Henry Kellogg Willard. When her last gift, the new pews, was given, it added the required finishing touch to this lovely chapel.

Of this church it has been said "And well worthy of its location is the church edifice. Its architecture is simple; yet graceful and grand. Its tall spire is seen afar, and always delights the beholder. Beauty is on its outer walls, within appear beauty, convenience, and perfect adaptability." There are churches and preachers, too, that put congregations in a drowsy mood. Nothing of this kind can be said about the cheerful and healthful New York Avenue.



Dr. Jack McClendon

¹Gift of Mrs. Mary B. Barker to the memory of John B. Larner.

²See Chapter "Gifts and Bequests."

Church Property

The Manses

"That thine eyes may be open toward this house night and day."—I KINGS: 8-22.

Our church has owned several manses. Our first pastor, Dr. James Laurie of the F Street Church lived in his own home opposite the Church, it was on Pennsylvania Avenue between Fourteenth and Fifteenth Streets. In February of 1830 his house was destroyed by fire. No record is found as to whether subsequently the Church ever supplied him and his family with a manse.

At a congregation meeting of the F Street Presbyterian Church in June 1857, authority was given for the purchase or erection of a manse for the pastor. It was located at 1219 Eye Street Northwest ¹ and was occupied by Dr. and Mrs. Gurley and their family.

Apparently Dr. Mitchell did not occupy this manse for the trustees were given authority on January 20, 1869 to sell it and invest the funds until such time there was need of another. In May 1871 the old manse was sold for \$7,500, and the proceeds were invested.

On February 28, 1882 at the annual meeting there is a record of payments having been made of over \$10,000.00 and of an unpaid balance of nearly \$5,000.00 for a manse at 1201 K Street Northwest. Mention is also made of bills paid amounting to nearly \$4,000.00 to cover repairs, insur-

¹A report of the observance of the Gurley's silver wedding anniversary held in 1865 indicates that they were then living at 390 Eye Street Northwest.

ance, taxes and furniture which was "deemed well worth the cost." It was occupied in turn by Dr. Paxton, Dr. Bartlett, and Dr. Radcliffe. As our Church had no office at that time, business was conducted at the manse on Mondays from noon until one o'clock in the afternoon. In May 1886 the trustees began a renovation program and had the front of the building removed and replaced with one of more desirable construction. It was also papered and painted throughout at a cost of over \$2,000.00. In 1890 new plumbing was installed at a cost of about \$450.00. It is interesting to compare these costs with present day ones. It was sold in 1923 and the building was later torn down.

An agreement was made to purchase a new manse at the annual meeting in 1924. It was located at 3100 Cathedral Avenue, Northwest. Dr. and Mrs. Joseph Sizoo and family were the first to occupy it. Dr. and Mrs. Marshall and son lived here also during his ministry.

Col. Gratz B. Strickler, one of the trustees of our church, in 1951 willed his home to our church. He willed it to be used as a manse but since it did not meet with the requirements deemed essential for one, it too was sold and the money used on the purchase of the new one.

Previously Mr. Lewis Clephane, another consecrated member of our Board of Trustees, willed his home to our church. It was located on the northeast corner of Thirteenth and K Streets, Northwest. It was decided to sell this property also and to apply it toward the purchase of the new home.

When Rev. and Mrs. George Docherty and family first came to The New York Avenue Presbyterian Church they occupied the home at the Cathedral Avenue address. When decision was made to dispose of this building, the family moved to the new manse located at 3318 Fessenden Street, Northwest. This is the one our church presently owns.

Pioneer Families

"For as many as are led by the spirit of God they are the sons of God."

—ROMANS 8:14

"And these all, having obtained a good report through faith * * * God having provided some better thing for us, that they without us should not be made perfect."

As every American is aware, the population of this Capital city is very unstable owing to the sweeping political upheavals with every change in administration. There is also a lack of continuing industrial or commercial enterprises here which maintain families in most cities. Few residents of Washington are native born and fewer still can prove unbroken connection of several generations with our city or church.

Clephane Therefore, it is of special interest to the New York Avenue Church to note that the Clephane family has been represented on our official board for three generations. Lewis Clephane signed the call given Rev. James Laurie in 1803. He was the great uncle of Colonel Walter C. Clephane who for many years was President of our Board of Trustees. His widow, Mrs. Nellie Walker Clephane,¹ was a valued member of our church. Colonel Clephane's father, another Lewis Clephane, headed the committee of the Trustees which in 1886 remodeled and redecorated the sanctuary, modernizing its lights, heating and pews.

Nourse Two brothers, Joseph and Michael Nourse came to the new capital city from Philadelphia with

¹Died January 7, 1957

the Federal Government from that city. Joseph was the first Register of the United States Treasury and Michael was employed there. Both were members of the first Session of the F Street Church and did much to hold the group together. It was through their influence that the church secured permission to meet in the Treasury Building until the F Street house of worship was completed. Names of the Nourse family appear as members of the church for many years to the third generation, carrying the family into the New York Avenue Church following the merger in 1859.

Stott The Stott brothers, Samuel and Charles became members of the F Street Church in the decade 1830-1840. Both were chosen as office holders in that church within a short time. Samuel was elected a Trustee in 1841 and Charles, a Trustee in 1846, and an Elder in 1848. In the records of the Youth's Missionary Society, started in 1842 by Dr. Laurie, there appears in the minutes of October 18, 1854, a letter from Mr. James C. Dellert,¹ a member of the Church who had been sent as a missionary to the Indians. His letter gave rise to the following resolutions: "Resolved first: That the Indian youth this Society intends educating from the Otoe and Omaha tribes be called 'Charles Stott.' Resolved second: 'That the Indian youth this Society intends educating from among the Choctaw tribe, at Spencer Academy be called Phineas Densmore Gurley.'" That the tie between Elder Stott and his pastor was a close and loving one is shown when his son was baptized Charles Gurley Stott. He also became first a Deacon and later an Elder in New York Avenue, holding that office until his death April 25, 1944. Mr. Stott took an active part in the Bible School and for many years was the teacher of the Young Men's Class. The Stott family is represented in the church's official life of today by Charles A. Stott, Vice-President of the Board of Trustees, the third generation of a family which has given a total of over one hundred years of devoted and continuous service to the church.

Shepherd Alexander R. Shepherd and his wife became members of our church in 1862. They gave the church its first pipe organ, some parts of which were incorporated in the White Memorial organ which we are using today.

¹See Chapter "Church's Outreach"

He became Governor of the District of Columbia under the territorial form of government established by Congress after the War Between the States. Stilson Hutchins and Joseph West Moore in their volume "The National Capital Past and Present" say of him, "It was not until 1871 that Washington began to be a beautiful city. The movement for improving it was started by Alexander R. Shepherd, who afterwards became Governor of the District. The common saying is that 'Shepherd lifted Washington out of the mud,' and it is undoubtedly true that to him the credit is due for the beginning and successful continuing of the vast improvements made within a few years after 1871. Shepherd was a man of indomitable will, and he had determined that the National Capital should no longer be a comfortless, repulsive place, but that it should become a metropolis in fact as well as in name, and an object of pride and admiration to the people of the country." He was a member of the Committee appointed by the Session that organized and built the North Presbyterian and Gurley Memorial Churches. He contributed generously to both.

McChesney

John D. McChesney was active in the Young Men's Prayer Meeting while still in his teens. He united with the church by letter of transfer in October, 1863 and was elected a Deacon in 1866. He served faithfully on that Board, most of the time as Treasurer, until his death, December 5, 1919. His wife, Mrs. Agnes Fuller McChesney, united with the New York Avenue Church in 1866, and their daughter, Mrs. Charles G. Stott was a devoted member until her death January 2, 1959. Their son, Albert G. McChesney, served on the Session until his death in 1956.

Shortly after the purchase of the Alaska Territory in 1867 by Secretary of State Seward, and its occupation by the American Army, Mr. McChesney, accompanied by his wife and two small daughters, Lillian and Augusta, took the long journey across the Isthmus of Panama, north to that furthestmost outpost of civilization, as clerk to General Tomkins in command at Sitka, the former Russian capital city. There they resided at Drum Barracks for several years. Mrs. McChesney, feeling the need for religious instruction for her own children, gathered a group of Indian children ranging from 4 to 16 years of age, but completely ignorant of the Gospel message, into one of the Greek Catholic

churches for a Sunday School hour. Thus she pioneered even before Dr. Sheldon Jackson, who, while the McChesneys were still there, and with the staunch aid of Mrs. McFarland organized the first school for girls in the Territory. During their residence in Alaska the McChesneys met Lady Jane Franklin. She was the widow of Sir John Franklin, famed Arctic explorer of the Baffin Bay regions. He, with H.M.S. Erebus and Terror had disappeared in the bleak wastes in 1845. Lady Franklin attended New York Avenue Church while in Washington conferring with officers of the U. S. Navy concerning search parties to learn the fate of her husband. Twenty different expeditions from both the British and American Navies were sent out on this fruitless search. Lady Franklin's errand in Alaska was to seek new clues.

**The
Lincoln
Pew**

In 1886 after the McChesneys' return to Washington, the trustees were renovating the sanctuary. The old pews were bid in by a contractor. Mr. McChesney discovered that the precious Lincoln Pew¹ had been removed from the church and stood with the others on the sidewalk. Seating himself in the pew, he stated that he would sit there until an exception was made of the old pew. He was soon joined by Charles Gurley, son of Dr. Gurley, Lincoln's pastor. The sexton assisted them in placing it in the basement of the church. Thus through the determined stand of this devoted officer of the church, the pew was preserved to posterity and stands today in its former position.

**Larner
Family**

The Larner family has also rendered conspicuous service to this church over a long period of years. It began with the marriage of Michael Larner to Christiana Gideon. Mrs. Larner was the daughter of Jacob Gideon,² who was one of the signers of the petition to the Presbytery of Baltimore in 1820 to organize the Second Presbyterian Church. The son of this couple, Noble D. Larner, united with the New York Avenue Church in March, 1864, by letter of transfer from the Fourth Church. He became one of its Trustees in 1886, serving as Treasurer of that Board until his death March 3, 1903. He collapsed at the Annual Meeting and died in the church he had so faithfully served

¹See Chapter "The Lincoln Pew"

²In 1821 he served on Board of Trustees, Second Presbyterian Church.

through the years. His son Philip, was made a Deacon in 1882 and another son, John B. Larner, was elected a Trustee at the adjourned meeting March 24th and was later made President of that Board, a position which he held until his death in 1931. Two sons-in-law of his are now trustees of the church, Messrs. A. C. Oliphant and Charles A. Stott.

Martin Larner Martin Larner (of the same generation as Michael Larner) married Eliza Ann Goldsmith, who joined the Second Church in 1825. After her husband's death Mrs. Eliza Larner married Major John T. Clements. His son, John T., Jr. was married by Dr. Eckard in the Second Church in 1857. One of John's daughters was Louise Clements, wife of George Whitney White, Treasurer of the Board of Trustees of The New York Avenue Presbyterian Church from 1911 to 1938. It was as a memorial to her husband, George Whitney White, that Mrs. White presented to the church the pipe organ which adds so much to the musical program of the worship services under the skilled playing of Charlton Meyer, our organist.

It is obvious that the Larners, the Gideons, the Clements and the Whites have welded their lives into the very fabric of the church's life through their generations of devoted service.

Deeble A notable tenure of office was that of Joseph Deeble, active Elder from 1861 to 1909. He served forty-eight years, covering a critical period of the church's life.

Waller Another member of Session for thirty-seven years was William L. Waller. He served thirty-one years as the Clerk of Session.

Ballantyne William Ballantyne, an Elder from 1861 to 1900, a period of thirty-nine years, was, together with Charles Stott, Sr. an organizer of the Westminster Presbyterian Church in Southwest Washington.

Bailey Charles B. Bailey, Elder from 1871 to 1924, a span of fifty-three years, was Clerk of Session for a short period and for many years its treasurer.

Hughes Dr. William D. Hughes came from Eastern Church with his family. He was an Elder deeply concerned in public health and welfare work. He performed

an emergency service of great value to the church when in 1900, after the withdrawal of all our Elders but three, he borrowed Elders from other churches to assist with the next communion.

His daughter, Florence Hughes, the wife of Dr. D. Elmer Wiber, and later Mrs. William H. Darby,¹ was the efficient head of the primary department of the Sunday School for some twenty years. This first work of her long and dedicated career in the service of the Presbyterian Church in the U. S. A. was a labor of love in the field of Christian Education. After the death of her husband, Dr. Wiber, an Elder, in 1910, she became a Secretary of the Board of National Missions, traveling from coast to coast organizing societies, teaching mission study classes, and promoting women's work. Therefore, when the National Council of Presbyterian Women was organized, she became its first Chairman and saw it through the initial stages of its growth.

¹Died January 9, 1958

Church Extension

"Except the Lord build a house they labor in vain."

—PSALM 127:1

No history of The New York Avenue Presbyterian Church could be considered complete without paying tribute to its long and impressive contribution to Presbyterian Church Extension in the District of Columbia.

Fourth Presbyterian Church

In 1828 a group of members of the Second Church left to assist in forming the Presbyterian Society which was the nucleus of the Fourth Presbyterian Church then located on Ninth Street near G Street, Northwest. It is now located at River Road and Springfield Drive.

Westminster Presbyterian Church

In 1855 the Seventh Street, now Westminster Presbyterian Church owed its existence to the missionary zeal of the Session of the F Street Church which gave workers in the beginning to the Sunday School held in Columbia Fire House. Later the lots for building the present church on Seventh Street, Southwest were given by Elder Charles Stott of the F Street Church. The Session of the F Street Church contributed to the Session of the Seventh Street Church a group of some of its own valued members including Dr. S. A. Edwards, Mr. William Ballantyne and Mr. Samuel W. Handy.

Metropolitan Presbyterian Church

The former Metropolitan Presbyterian Church at Fourth and B Streets, Southeast and now located on Capitol Hill was started in 1863 through the active interest of several members of the New York Avenue Church. One of them was Mr. Joseph Hutchinson. He served several years as their Superintendent of the Sunday School.

**North
Presbyterian
Mission**

Our Young Men's Missionary Society led by a committee which included Governor Alexander Shepherd and General E. C. Carrington in 1865 organized the North Presbyterian Mission. It was later known as the North Church. It subsequently merged with the congregation of the Assembly Church and is now Northminster Church at Kalmia Road and Alaska Avenue, Northwest.

**Gurley
Memorial
Chapel**

The Minutes of the Session of October 22, 1867 records that Elder James P. Tustin was requested to present to the Young Mens' Prayer Meeting the need for a Presbyterian Sunday School in the unchurched section northeast of the North Church and to inspire their interest in exploring the vicinity of Seventh and S Streets, Northwest for a suitable location. This initial step bore fruit in the building of Gurley Memorial Chapel. This later became the Gurley Memorial Presbyterian Church which eventually merged with the Gunton Temple Memorial Church at Fourteenth and R Streets, Northwest under the leadership of Reverend Bernard Braskamp, D. D., Pastor of Gurley Church. The united church known as Gunton Temple Memorial Church is now located at Sixteenth and Newton Streets, Northwest. In 1869 The New York Avenue Presbyterian Church dismissed one hundred nineteen of its valued members to organize the Gurley Church. This church has a Gurley Memorial Chapel, now the scene of many church activities.

**Bethany
Chapel**

In 1873 under the pastorate of Dr. Samuel S. Mitchell, Bethany Chapel was built and equipped by The New York Avenue Presbyterian Church. Permission had been obtained from the Federal Government to build on the triangle bounded by C Street, Thirteenth Street and Ohio Avenue, Northwest. Its history goes back to 1866 when the Canal Mission of the Y.M.C.A. sought to bring the Gospel of Jesus Christ to the underprivileged section of the city. The Y.M.C.A. gladly welcomed the assistance of our church in providing teachers for the Sunday School and occasional preaching services. The chief handicap in those days was the lack of a permanent meeting place. A theater, rooms over a bank and other places had proved unsuitable. The Chapel work took on a permanent aspect when the frame building was erected. The Sunday School membership speedily increased from seventy-five to approximately two hundred. Regular preaching was instituted on Sunday afternoons. The ministry of Bethany Chapel did not stop at its doors but



Bethany Chapel

reached out through street preaching. It was supplemented by a portable organ, cornet and other musical instruments. It even reached the underprivileged areas such as Willow Tree Alley, long a by-word in police circles.

The war work of Bethany Chapel in World War I has been described before. It had the effect of bringing the Bethany constituency into closer cooperation with the workers of the parent church so that when the Government needed the site of the beloved Chapel to expand the Federal Building Program on the Mall, the Session of The New York Avenue Presbyterian Church urged the Bethany members to cast in their lot with us. Their experience in missionary activities made them a decided asset to the larger program of the Church under the leadership of Dr. Joseph R. Sizoo.

**Church
of the
Covenant**

During the year 1885 a group of fifty-seven members of The New York Avenue Presbyterian Church was dismissed¹ to constitute the nucleus of the

¹See Appendix for List.



Faith Chapel

Church of the Covenant now the National Presbyterian Church. According to the annual report of 1886 it was "in response to the urgent demand for a new organization to meet the need of the northwestern section of the City, the Mother Church sent out with her benediction a large colony to form the Church of the Covenant. Among those who left us, at this call of duty, were four members of the Session and many of our able and devoted workers."

**Washington
Heights
Church**

In 1890 a large group of organizers and supporters of the Washington Heights Church was dismissed by our New York Avenue Church to form the new organization, the Washington Heights Church. It was located at Columbia and Kalorama Roads, Northwest.

**Faith
Chapel**

Another mission of our New York Avenue Church was organized in the southwestern section of the City in 1890. It was known as Faith Chapel. This mission was provided with an adequate building of brick construction located at M Street between Fourth and Fifth Streets, Southwest near the waterfront. The membership of the Sunday School was three hundred ninety-seven. The pattern which had grown familiar in the Gurley and Bethany Missions was followed in Faith Chapel. It was a Sunday School staffed by teachers and officers of the home Church, with an industrial school meeting on Saturday afternoons largely devoted to sewing garments for the Church School children themselves. Both of these eventually led to worship services conducted for years by the Reverend Edward Warren. After a fruitful experience of twenty years, the Chapel work was absorbed by other churches, largely the Westminster Church. This was due to the encroachment of business and trade dispersing the residents of the waterfront area.

This era of church extension work was ended by the general conclusion that such extension work was the responsibility of the Presbytery under the direction of the Comity Committee of the Federation of Churches. Now for the last quarter of the century the Extension Committee of the Washington City Presbytery has been instrumental in planting new centers of Presbyterianism in the rapidly expanding suburban districts.

The Church's Outreach

"Go ye into all the world and preach the Gospel to every creature."—MARK 16:15

Handy

The Handy family furnished the Second Church its first place of assembly and its first Clerk of Session, James H. Handy. James Handy's son, the Reverend Isaac W. K. Handy, entered the ministry by way of Jefferson College and Princeton Theological Seminary. He was licensed to preach in April 1838, by the Presbytery of the District of Columbia.

He was a controversial figure throughout his life, first as a champion of the Southern ministers in the New School church and later during the War Between the States. He went North on a pass from General Dix to take his invalid wife to visit her aged parents. Despite a safe conduct pass, he was treacherously accused, arrested and thrown into a Federal prison for fifteen months. Not a day did he fail to preach the gospel to his fellow prisoners. He was successful in converting seventy-five Confederate officers, all of whom were admitted to the Lord's Supper while in prison.

Dr. Handy's privations broke his health, but never his spirit. At last, after earnest intervention on his behalf by Dr. Gurley, President Lincoln's pastor, and others in high places, he was released. For a long time he was prevented from resuming a pastoral charge by reason of his impaired health.

Wailles

"Mr. Benjamin M. Wailles, a young gentleman of excellent moral character and Christian attainments, trained in the Sabbath School of the Second Presbyterian Church of Washington City, and a member in good and regular standing in that church who had devoted more

than two years to the study of law, believing that he was called of God to preach the Gospel, was recommended, with that view, to the care of Presbytery at its fall meeting in 1843, to prepare himself for that work." We find the entry quoted above in the minutes of Session. Young Mr. Wailes was a son of Isaac H. Wailes, a trustee of the Second Church of many years standing.

Craven At a congregational meeting on October 7, 1844, the following certification was addressed to "The Reverend Professors in Princeton Theological Seminary— This is to certify that Mr. Elijah R. Craven¹ is a member in good and regular standing of the Second Presbyterian Church of the City of Washington.

"Mr. Craven graduated at Princeton College in 1842 and entered immediately upon the study of law. Believing that he is called of God to preach the Gospel he wishes to prepare himself for that work at the Seminary; and with great confidence, we recommend him as a young gentleman of the very finest character and of most excellent attainments both as a scholar and as a Christian." To this the Clerk of Session adds "Mr. E. R. Craven is a child of the church, trained up in her Sabbath-school, and is the fourth of her sons who has entered the Gospel ministry." Dr. Craven later became Secretary of the Presbyterian Board of Publication.

Dellert In 1853 Dr. James C. Dellert went from the F Street Church as a missionary to the Otoe, Omaha and Choctaw Indians to the far frontier of Council Bluffs, Iowa, "under the direction of the Board of Foreign Missions." The farewell of the church was a touching one, as the dangers and hardships to be encountered might preclude his return. It was by his suggestion that the Youth's Missionary Society undertook the education of two Indian lads.

Parker Peter Parker, the first American medical missionary to China was the man of whom it was said "He opened China at the point of the lancet." He was born in 1804 at Framingham, Massachusetts, the son of a farmer of limited means. It was necessary for young Peter to earn his own academy and college expenses. His edu-

¹Dr. John Craven, Elder and choir member of our church is a grandnephew of Elijah R. Craven

cation changed the course of his life toward full time service for Christ, and if possible, among the unchristian peoples. He worked for six years at teaching school before entering Wrentham Academy. He later attended Amherst College in 1827. His final college years were spent at Yale where he finished in 1831. He took his theological and medical degrees later, receiving his doctorate in medicine in 1834 at the age of thirty years.

He offered himself to the American Board of Foreign Missions, which at that time included the Presbyterian as well as the Congregational Church. The great farewell meeting in his honor at the Bleeker Street Presbyterian Church in New York City sent him on his dedicated mission to China. Many obstacles were experienced in embarking for China. One difficulty was solved by the offer of Mr. W. C. Olyphant, owner of the ship Morrison, to take him to China in June, 1834. The journey by way of the Cape of Good Hope and the Indian Ocean took more than four months.

Having specialized in ophthalmology, he founded the Canton Ophthalmological Institute and hoped to do this type of work in China, but, so great was the need, he soon found himself involved in general surgery. He opened the eyes of the blind in spiritual ways, too. His humanitarian labors in behalf of the sick were so deeply appreciated that even when the opium wars made every foreigner anathema to the Chinese, Dr. Parker was the exception. When he visited Japan, however, to return to their homes seven shipwrecked Japanese sailors, his ship was fired on from shore batteries. The opium war had broken out between England and China.

Dr. Parker sailed for home in 1840. It is at this point that his life begins to touch that of the F Street Church which he attended while in Washington. Here he conferred with President Van Buren and Secretary of State Daniel Webster upon matters relating to American contacts with China. Because of the strained relations with Britain on account of the opium situation there were questions raised as to Dr. Parker's passport to return to China. While lingering in Washington to secure his passport he met at a party Miss Harriet Webster, a relative of the Secretary of State Daniel Webster. After a whirlwind courtship of only two months she became his wife on March 29, 1841. Thus ended

happily his passport difficulty. After a visit to Britain in the interests of China, he and his wife sailed for Canton in 1842. With her help he plunged anew into the old labors. In 1846 he was designated as secretary to the newly appointed United States Minister, later being made charge d'affaires.

At last broken in health, Dr. Parker returned to America in 1857. He settled in Washington and his only child, a son, was born here in 1859. His later life was filled with his interests in learned scientific and medical societies. He received honors of every kind, but he steadfastly carried on for China through missionary organizations everywhere. During these years he took a pew and regularly attended The New York Avenue Presbyterian Church. In 1862 the Youth's Missionary Society at the meeting of March 9th heard Dr. Parker speak on missions in his beloved China. He challenged the Society to support one native missionary in China while he would be responsible for the support of another. The challenge was accepted and on Sunday, May 11, 1862 Dr. Parker expressed his pleasure at being able to contribute \$100 for the support of a native missionary there. Early in the year the Youth's Missionary Society decided to educate two little Chinese lads who were promptly named James Laurie and Ninian Banantyne.¹

Dr. Parker records in his journal on December 14, 1873, "Memorable! This morning G. Yano, Charge d'Affaires of Japan, with Mrs. Yano and an attache of the legation, attended divine service with us in The New York Avenue Presbyterian Church. My thoughts went backward in time and my heart went upward in prayer. In 1837 when I was on board the ship Morrison in the Bay of Yedo, memory recalled the hostile repulse from those shores—and now today after the lapse of thirty-six years, a Japanese diplomat, with his young and intelligent wife accompany my family to the house of God!"

Dr. Parker entered into rest on January 10, 1888, and is buried in Oak Hill Cemetery, Georgetown, District of Columbia.

¹Dr. Laurie's Co-pastor

Roberts Dr. William H. Roberts was an active member of our church as a young man, from 1863 to 1865. For many years he was Stated Clerk of the General Assembly, U. S. A. and in 1907, its Moderator.

Ramsdell Rev. Charles B. Ramsdell, D.D. became an active member of the Young Men's Missionary Society of our church in 1864. He was pastor of the North Church which was organized by that society.

Doty Rev. William F. Doty was taken under the care of Presbytery June 10, 1897 as a candidate for the ministry, and on being ordained was sent as a missionary to Tahiti in the Society Islands. It was here that he was laboring at his task of evangelizing the Polynesian natives at the time of the one hundredth anniversary of our church.

Stuchell Rev. John E. Stuchell was ordained to the ministry in 1909, and later frequently preached in The New York Avenue pulpit as a guest preacher. He was a member of our church and his mother had been a member for many years.

Niemeyer During Dr. Sizoo's pastorate in 1926 our church pledged to support any of our own members who entered into full time mission work. Among those volunteers was Miss Ernestine H. Niemeyer who spent her consecrated life in Colombia, South America as teacher and evangelist.

She joined our church by letter from the Eckington Church in January 1913 while a teenager. The Girl's Guild to which she belonged contributed two of its members to the Board of Foreign Missions now known as the Commission on Ecumenical Mission and Relations. This Guild also furnished one to National Missions in full time service.

Miss Niemeyer studied at George Washington University and the Bible Institute in New York City under the direction of the Foreign Mission Board. In October 1925 she was appointed as teacher to the Girls School at Baranquilla, later in the capital city of Bogota, Colombia, South America. From there she went to Medellin where she worked in the rural districts and among scattered mountain groups of Evangelical Christians. She, as well as her converts, were in constant danger from the brutal persecutions instituted by the State Church which resulted in the

martyrdom of fifty or more Protestants. This resulted in temporarily closing the Medellin Station.

Because of ill health Miss Niemeyer was obliged to return to the United States in 1953 for hospitalization and surgery. She died March 13, 1956 at Garfield Hospital. Her loss was a great one to our church and to all who knew her.

Schaaff Miss Elizabeth Schaaff went to Chile as a special term teacher about 1925. She served three years as a teacher in our Presbyterian School at Santiago, Chile. While there she met Walter Porter. Upon her return to the United States after her term of service she married him. Of this union there were born two sons and one daughter. Their daughter, Dr. Dorothy Porter is now employed by our Board of Ecumenical Mission and Relations and is serving as a doctor in a mission hospital in Iran.

Sanders Miss Edna Farnham, a member of The New York Avenue Presbyterian Church, was on the faculty of Gallaudet College in 1927 in this city. She was teaching the deaf when she volunteered to go to the Philippines under the Presbyterian Board of Foreign Missions. Her fiance, Mr. Albert J. Sanders, was about to graduate from Princeton Seminary and was already under appointment for the Philippine Islands. In June 1927 they went to Buck Hill Falls, Pennsylvania where her pastor, Dr. Joseph R. Sizoo, was vacationing, to have him officiate at their wedding. Their honeymoon trip was the long voyage out to the South Pacific where they did pioneer work in the Islands of Leyte and Samar. They came back to the States for a time because of Edna's health. While here Rev. Mr. Sanders continued his theological studies and served as minister of a Presbyterian church in Chester, New York. When her condition warranted it they returned in 1940 and were caught by the Japanese invasion early in 1942. For three years they suffered the dangers and hardships of the San Tomas Japanese prison camp. In February 1945 they were liberated by the victorious American Army. The starvation and attendant misery affected the health of both Rev. and Mrs. Sanders and they came home for extended furloughs. A year or two later they returned to the Islands. Dr. Sanders became President of the Union Theological Seminary in Manila. Mrs. Sanders took up the vast task of rehabilitation,

physical, economic, and, most of all, spiritual. Through their steadfast witness, hardships and sufferings with the people of the Islands they won an important place of their own in the work of the Kingdom of God.

Snell The Reverend Gerard Snell was a son of one of our elders, Theodore T. Snell. He became a member of the New York Avenue Church as a boy of twelve years. On graduating from high school he was taken under the care of Presbytery, and he received his bachelor's degree at George Washington University. He entered Princeton Seminary, later graduating from the newly instituted Westminster Seminary. His first charge was as assistant pastor of the Covenant Church in Cincinnati, and later he was installed as pastor of a church in Michigan. His career was cut short by a fatal automobile accident.

Smith The Reverend Mark A. Smith, son of our late elder, Lloyd L. Smith, came under the care of Presbytery on graduating from a local high school, and later from Presbyterian-related Wooster College. He entered Princeton Theological Seminary and received his degree. In 1937 he was ordained and installed as pastor of Stamford Presbyterian Church, Stamford, New York. After Pearl Harbor in 1941 Mark was appointed a chaplain in the Army, serving through the campaign in Italy. At the end of the war he attained the rank of Captain. His church in Stamford received him back gladly but he has since become pastor of a church in another Presbytery in the state of New York.

Bates The Reverend John Edward Bates, Jr. was the son of Edward and Lucia Newcomb Bates, members of our church. He was one of five children all of whom were brought up in our church. His aunt, Mrs. Evelyn Newcomb Burgess, is a valued member of our church and also of our Women's Association. John offered himself for the ministry after reaching mature years, and studied at Columbia Theological Seminary, Decatur, Georgia where Peter Marshall also prepared. Upon being ordained, he first had charge of the church at Villa Rica, Georgia and is now pastor of a growing church in Atlanta.

Herndon The Reverend Neal N. Herndon, Jr. is the son of Neal N. Herndon who for years served as a member and treasurer of the Session of New York Avenue Church. Young Neal was brought up in our church, served

in the Navy during the war and reentered college after peace was declared. He studied first at Washington and Lee University, and later at Princeton Theological Seminary. He was ordained and installed as Assistant Minister at Cranford, New Jersey on June 7, 1950. Later, working in our own Presbytery, he organized the new Wheaton Presbyterian Church at Wheaton, Maryland. He is now in Springfield, Massachusetts where he organized a Presbyterian mission which has just completed its sanctuary. On February 28, 1960 he was installed as permanent minister there.

Eggleston

In addition to our dedicated workers already mentioned there are several outside our membership roll. At the death of Miss Ernestine Niemeyer in 1956 we were obliged to search outside to find her successor. We were fortunate in being referred to Dr. and Mrs. Forrest Cary Eggleston whose field of work is in North India. Dr. Eggleston is professor of thoracic surgery at the Ludhiana Christian Medical College and director of the Tuberculosis Sanatorium in the foothills of the Himalayas. At the latter the climate is cooler in the summer, and this is much appreciated by Dr. Eggleston. He is a native of New York City and Mrs. Eggleston, R. N. claims Scranton, Pennsylvania as her native home.

During their furlough year, 1959-1960, the church and its organizations have had the pleasure of meeting the Egglestons and their children, Carol and Robert Cary. We learned at first hand about their field of service and ways in which we could help them fulfill their hopes for better equipment and the personal needs of their patients.

Vereide

The Reverend and Mrs. Milton Vereide arrived in Luzon, Philippine Islands, on February 26, 1957. They are now working in the same area as our veteran missionaries, the Reverend and Mrs. Albert J. Sanders who have been working there for the past twenty-seven years.

Mr. Vereide's father Dr. Abraham Vereide, says of his son that "he determined upon dedicating his life to mission work when we toured the ruins of Western Europe together after the war. Milton realized that moral and spiritual values are the most important, *not* how much money you make."

On his arrival in Manila Mr. Vereide was greeted with a number of preaching invitations, including one to deliver

the baccalaureate address for the spring graduating class of Union Theological Seminary, of which Dr. Sanders was President.

The Vereides now have charge of a Bible school of about fifty students. Mr. Vereide says the Evangelical Church has captured the name of Christian.

Mrs. Vereide, speaking to the Women's Association when home on their most recent furlough, described some of the many ways in which they attempt to reach the Filipino people with the Christian message. They hold outdoor meetings in the plazas of small towns. They show slides, movies, and use phonograph records, tape recordings and other devices. They distribute Bibles and Scripture portions, and teach Bible in the training schools. They have learned much from their work. She concluded by saying that they feel the church in Southeast Asia is truly God's work.

Mrs. Vereide's health requires that they spend much time at Baguio in the mountains. They have exciting times in their home station at Legaspi, fighting typhoons, raising their four children and making their home a center and example of Christian home life.

Corliss Mrs. Catherine Morris Corliss, R.N., a native of Iowa of Welsh parentage has been for many years a valued member of The New York Avenue Presbyterian Church. She is the widow of a former elder, Clayton B. Corliss. Holding office in our own Women's Society for Missions and in the Washington City Presbyterial Society, she had not only a wide acquaintance with the mission field but a deeply dedicated sense of obligation to extend the outreach of the Gospel of Jesus Christ to the uttermost. After the death of her husband in 1950 she took a refresher course in nursing and offered her services to the Board of National Missions. Her assignment was to the Tucson Indian Training School in Tucson, Arizona. There were a hundred Indian boys and girls from a dozen or more tribes studying in junior and senior high school grades. Mrs. Corliss going there in 1952 not only served as school nurse but taught health and sanitation that these young people returning to their tribal reservations might by precept and example raise the standard of health and cleanliness among their own people. When her

time for retirement came, she remained at the school as a volunteer, and now that the Board has decided to close the Tucson Indian Training School, Mrs. Corliss, after a visit to her relatives in Wales, expects to return to her church and home in Washington.



Cherry Creek Church

In June 1960 our Session approved extension of our outreach program from its six members to ten. The four new fraternal workers which were sponsored are Miss Frances Van C. Hitchcock at Ibague, Tolima in Colombia, South America, Miss A. Katie Turner in Khartoum, Sudan, and the Reverend and Mrs. Benjamin E. Sheldon at Andong, Korea.

The following biographical sketches will better acquaint you with the valuable contributions these dedicated Christians are giving in their mission fields.

Hitchcock

Miss Frances Hitchcock is living on a small farm near the little town of Tolima. Here is "a little country day school, a Sunday School, Women's Association, a nurse who visits—once a month and a lay evangelist who

comes to preach twice a month and has the catechumen's class." They are working for an organized church in the near future.

Turner

Miss Katie Turner was raised in an orphan's home, The Hughes Memorial School near Danville, Virginia. She worked for the U. S. Government from 1943 to 1955. After attending a missionary conference she seriously considered work in the mission field. In 1955 she joined the Wallace Memorial United Presbyterian Church in Washington and became its secretary. In 1956 she was appointed a missionary to Khartoum, Sudan. There her duties have varied from church secretary, English teacher in the Gereif Night School to teaching Bible stories in Arabic. Her area, one of the world's trouble spots, has serious problems. The very life of Christianity in the Sudan is threatened. However, she feels that her school has met encouraging response from the group of Muslim men and boys, and that it may prove to be a real foothold for the Gospel.

Sheldon

Benjamin E. Sheldon was born in Milwaukee, Wisconsin October 31, 1928. His parents were Mr. Rex Donald and Mrs. Gertrude R. Sheldon. When he was less than a year old his parents moved to Washington, D. C. He is one of a family of five children—three sisters and one brother. His brother is a Presbyterian minister in Grand Forks, North Dakota. His father is deceased and his mother and one sister are members of the Fourth Presbyterian Church of this city.

Ben's early education was acquired in the public schools here. He was graduated from Central High School as valedictorian. His academic training was received from Maryville College, Tennessee where he was graduated cum laude, and from Princeton Theological Seminary. While a student at Princeton he spent one summer in Alaska in the Presbyterian mission field working out from the Sheldon Jackson Junior College area.

In September 1953, after his graduation from Princeton, he went to Korea. There he married Amy Irene TeSelle, a trained nurse serving in the mission field in the Sudan. He had met Miss TeSelle at a general missionary conference in Pennsylvania. They have three sons and a daughter all of whom were born in Korea.

The Reverend Mr. Sheldon is now doing student and evangelistic work in Andong and among the churches of the two presbyteries in that area. He also teaches classes at the Bible Institute and the Kyung An High School. Mrs. Sheldon is studying the language and assists in the Andong Christian Clinic where she is providing leadership in the field of nursing arts.

The Church School

"Therefore shall ye lay up these my words in your hearts and in your souls . . . and ye shall teach them to your children."

DEUT. 11:18-19.

Early
Record

It is certain that church schools existed early in the history of both the F Street and Second Churches. The first mention found occurs in the records of the Second Presbyterian Church when it was reported in May of 1844 that they had a Sabbath School enrollment of thirty pupils and eleven teachers. That these schools extended beyond the four walls of the churches is evidenced by the ¹reports of 1846 "Mr. Munro laid before the Session a proposition of the Superintendent of the First Ward Sabbath School requesting this church to take charge of the school; and Mr. Munro was requested to enquire into the expediency of so doing, and also to enquire whether a suitable lot could be obtained for the purpose of erecting a school room thereon. ²"Mr. Munro reported that he had enquired into the expediency of the church taking charge of the 1st Ward Sunday School and recommended the church to do so, provided a suitable superintendent could be obtained. He also recommended as a suitable lot for erecting a church or school on, the one at the corner of 21st and I Sts. Mr. Munro was further requested to ascertain whether said lot could be obtained and upon what terms." No record is found of later action or results.

"In ³early August, 1859 the teachers and officers of the F St. and Second Churches held a meeting for the organi-

¹From the Session Records January 5, 1846.

²From the Session Records February 2, 1846.

³From the Session Records August 8, 1859.

zation of the New York Avenue Presbyterian Sunday School. They elected James V. A. Shields as Superintendent, Joseph Hutchinson and James P. Tustin as Assistant Superintendents, Joseph A. Deeble, Librarian, A. Alexander Ker, Assistant Librarian and Secretary and Samuel Ker as Treasurer. The two Sabbath Schools came together for the first time on the first Sunday of August 1859 in the school house at corner of 14th and New York Ave. which quarters were made available by Mr. Z. Richards." It was noted that Col. B. F. Larned had been Superintendent of the Second Church's Sabbath School.

A few statistics occasionally prove to be interesting and often revealing. In the F Street Church the tenure of office of the superintendents averaged one year. Of the six superintendents of whom we have record, three were elders and one a deacon serving a dual role. In the more than one hundred years since the union of the two churches there have been twenty-two superintendents, two of whom have been women. Their average office tenure has been four and one half years. Of these Charles A. Baker served more than thirty-five years and Jacob VanMater, Hiram W. Evans and Walter Hilderbrand each served more than five years. Of the twenty men who served as superintendents, thirteen served in the dual capacity of superintendent and elder and three were deacons.

**Judge
Harlan's
Class**

There are few records to reveal anything of historical significance before 1880. Justice John M. Harlan organized a class of men in the Sunday School in 1896 which was known as the Harlan Bible Class. Even though he served as Justice of the United States Supreme Court and taught in the Law School at George Washington University he found time in his busy career to serve our church as elder and trustee and as a teacher up until his death in 1911.

After Judge Harlan's death other teachers who succeeded him were Judge Bakke, Hon. Martin A. Morrison, Senator Kenneth Wherry, Elder William H. Rogers Jr., Elder Rollin Burns, and Mr. Richmond Roberts. The present teachers are Elders Arch Whitney and George Perkins, and the membership is approximately fifteen.

As indicated by the present name, the Men's Bible Class, has as its main objective the study of the Bible. Among the

several projects assumed by its members is the support of a Korean boy. They also provide a program for the Gospel Mission monthly and aid in the Mission's support.

Judge
Claughton's
Class

Judge H. C. Claughton's Bible Class of ladies was organized in October 1891. He had been elected an elder in 1886 and was serving in the dual capacity of elder and teacher up until the time he was killed in an accident on August 20, 1897. One of the recorded acts of his class was the furnishing of \$75.00 toward a scholarship fund to Washington College, Tennessee.

Collections in the Sunday School were generous considering the membership. For the year running from March 1892 through February 1893 they amounted to \$6018.82. The church membership was one thousand fifty and the Sunday School enrollment eight hundred eighty three. The school included not only The New York Avenue Church but also Bethany and Faith Chapels however.

In 1891 the Sunday School attendance is reported the largest in history up to that time when one thousand forty were enrolled. This included several outside the central school; Faith Chapel is reported to have had three hundred one and the Industrial School two hundred thirty-five, the latter with an average attendance of one hundred seventy-four girls. They expressed their joy in their success thus: "The Lord hath done great things for us; whereof we are glad."

Other classes were organized mainly for the adult groups. Among them were Mrs. Viles' Bible Class, Mrs. Radcliffe's Sunday School Class later called the Goodpasture Bible Class.

As a result of increase of population in Washington during World War I, new classes were organized at New York Avenue. There were three new classes for young women. They were taught by Mmes. Irwin, Woodard and Edgington. The latter's class is still in existence and its story is told elsewhere in this chapter. The Young Men's Class taught by Charles G. Stott was greatly augmented by service men and others. Many of those World War II members are now here and are making history as elders and deacons in the church of today.

The Sunday School up to that time had been accustomed

to disbanding after Children's Day and reconvening on Rally Day. It was seen, however, that it was imperative to have an all-year-round Sunday School if only for the spiritual needs of war workers and service men. The planning of and carrying out of this enlarged project was largely due to the efforts of Mr. Holcombe G. Johnson, then Superintendent of the Adult Department. His vision and steadfast devotion are still bearing fruit in the year-round sessions of our Church School.

During 1926, while Moderator of the Presbytery of Washington City, Dr. Sizoo was instrumental in bringing about a great advance in Christian Education. This was largely through the services of Rev. John Duffield, D.D. as Executive Secretary for the Presbytery. Dr. Duffield's association with Dr. Sizoo dated from their youthful days, when as missionaries to India, they had together laid the foundation for their friendship and for their lives of consecration to the service of Jesus Christ.

At the instance of Dr. Duffield, Presbytery held teachers' training classes. Many churches were encouraged to build or enlarge existing facilities for increasing Sunday school space. An impetus was given to new efforts toward education through the Sunday schools, daily vacation Bible schools and summer conferences for young people. As a direct result of this Presbytery-wide forward movement, our New York Avenue Church appointed our first Director of Christian Education.

In 1947 the 'Reverend James D. Bryden came to our church as Director of Religious Education.

Mrs. Kathryn S. Wright Mrs. Kathryn S. Wright came to our church as Director of Christian Education in September 1954. She joined our church on Palm Sunday of the following year.

She was born near the small copper mining town of Houghton, Michigan. Her father was engaged in public school work there. Later her family moved to Syracuse, New York where her father was Professor of Forestry at

¹For biographical sketch see chapter "The New York Avenue Presbyterian Church."

Syracuse University. It was here that Mrs. Wright attended secondary schools and college.

After her graduation she taught the children of homesteaders for two years, on the Flathead Indian Reservation in northern Montana. She then went to Trenton, New Jersey as teacher in the public schools. From Trenton she went to Oxford University for courses. During her vacation she took walking tours through Scotland and travelled and studied on the Continent of Europe.

Mrs. Wright's parents were Presbyterians and it was a natural thing that she should marry a Presbyterian minister. After her marriage to Reverend James Carroll Wright she became interested in religious work. She spent her married life in Akron, Ohio where he was pastor of the Westminster Presbyterian Church. Along with her main church interests she wrote and directed women's and children's radio programs. After Reverend Mr. Wright died Mrs. Wright took special studies in preparation for professional church work. She attended Western Reserve University in Cleveland. There she joined the educational staff of the Calvary Presbyterian Church and served as President of the Religious Education Fellowship of Cleveland. This latter group was composed of teachers. Other offices which she held were Chairman of the Leadership Training of the Presbytery and member of the Synod Committee on Christian Education. Her work, which she found most challenging, concerned Christian education of all age groups and her particular forte was to coordinate the three spheres of Christian living—the church, the school and the home.

When she had been with us for some time she was asked of her impressions. She remarked that her greatest surprise was to find so many adults in our Church School.

Mrs. Wright resigned February 7, 1956 in order to pursue studies at Union Theological Seminary, New York City. While she was with us she was a tireless, talented worker and she accomplished much in our Church School.

Mrs. Ruth Butwell Mrs. Ruth Oakes Butwell offered her services to our church on a temporary basis, as Director of Christian Education and came to us in June 1956. She was born near Ann Arbor, Michigan. Her father was in the teaching profession and her mother was trained as a Director

of Christian Education and worked in Presbyterian settlement houses in New York City and Detroit before she married.

Ruth's education was acquired at Ann Arbor High School and Michigan State Normal School, now known as Eastern Michigan College, Ypsilanti, Michigan. After her graduation she took a master's degree in Personnel and Guidance at Indiana University, Bloomington, Indiana. Her first position was that of Dean of Women at Wilmington College, Ohio. Her husband, Richard Butwell, whom she married in 1954 is serving with the Navy. Both Mr. and Mrs. Butwell joined our church in February 1956. Just before coming to us Ruth was serving as Assistant Dean of Women and Social Director at the University of Maryland. Her previous work in the field of personnel and public relations aided her in her work here. Through her efforts arrangements were made between the New York Avenue Church and the Department of Sociology at the University of Maryland for students majoring in sociology at that institution to receive college credit for work in our Community Club. She was an ardent supporter of a training program for Church School teachers. She served us until 1957 when we were able to acquire Dr. Jack McClendon on March 30, 1958 as permanent Director for our Christian Education program.

The New Curriculum

The New Curriculum for Christian Education was launched in October 1947. This new system is based on a three year cycle. It deals with three subjects in the following order: The Life of Christ, the Bible, and the Church. A portion of the teaching material consists of magazines for the various age groups, handwork for the children in the age group from three to nine, workbooks for the ten to fifteen age group and reading books for each pupil in the Church School. For the Junior, Junior-Hi and Senior-Hi groups these books are cloth-bound and illustrated. They are issued annually and the subject matter corresponds to the topic to be discussed for that particular year. The parents of each child are given a magazine like that in the hands of the teacher in order that they may aid the child in his preparation of the lesson. For parents of several children, each in a different department that means quite an expenditure of time and energy.

The New Curriculum adapts its material to school grades rather than to age groups. Consequently the names of the

departments were changed in some instances. The Beginner's Department became the Kindergarten; the Intermediate's became the Junior Hi Department and so on. The Nursery Department was established for the three year olds. The Primary Department includes the first three grades, the Junior grades four, five and six, Junior-Hi the seven, eight and nine and the Senior-Hi the last three years of high school. Thus a Church School pupil is exposed to the New Curriculum teaching four times while he is growing up. Our Church is now starting to train its second generation of students.

This new program material is more expensive than the old Uniform Lessons previously used. It amounts to between \$3.00 and \$4.00 a year for each pupil. It is the product of the hard and intelligent work of our Presbyterian Board of Education, and is considered to be still in the initial stage.



Miss Gertrude Niemeyer's Church School Class—Kindergarten

They are preparing boxes of clothing and toys to be sent to the American Indian Presbyterian Mission (South Dakota).

At rear—Dave McIlhatten, Superintendent of Church School.

When the Church School was reorganized in 1958 the Reverend Angus Logan became the Principal succeeding Dr. McLendon who took the work as coordinator of the entire Christian Education program. Now the Department of Christian Education has seven primary responsibilities: (1) The Sunday Church School, (2) Westminster Fellowship, (3) Saturday Handicapped Children's Class, (4) Social Education and Action Committee, (5) The Library, (6) The Parent's Club and (7) The Young Adult's Forum. They had an excellent staff of teachers to inaugurate and carry on the new curriculum. Several children and youths attended camps and conferences at Happy Valley and Washington College and teachers attended Leadership School at Wilson College, Chambersburg, Pa. A children's church was inaugurated and Sunday morning services held at 11:30. The object of this service was to familiarize the Primary and Junior children with a formal service of worship.

Departments

The story of the 'Handicapped Children's Group is told elsewhere in this History. The Crib Room and the Toddlers Room were initiated to care for those little ones too young to attend church school while their parents have the opportunity to worship at the services. The Nursery Department was organized in 1952. The first superintendent was Mrs. James Bryden, wife of our Director of Religious Education. Her position was later filled by Mrs. Hallie McFarland in 1954 who still occupies this place. She is well fitted for this role for she has attended Wooster College Laboratory School for Nursery Workers, Wilson Observation School for Workers and regularly attends the Leadership Training Schools. She has a staff of four: Mrs. William (Polly) Grier, Miss Sarah McGill, Miss Lillian McLaurin and Miss Julie Muscal.

Kindergarten Department

The Kindergarten Department first known as the Infant Class and later as the Beginner's Department was organized about 1919. Miss Isabella Larner (now Mrs. Charles A. Stott) was their first superintendent, when Miss Gertrude Niemeyer joined her staff as a teacher. Four years later Miss Niemeyer took charge of the entire group which included children between the ages of three to nine years. When it was divided into the Beginners and Primary Departments, Miss Niemeyer kept the younger children

¹See chapter titled "Folkways."

and Miss Muriel Keller (now Mrs. Robert Potbury) supervised the older group. The present staff is comprised of four teachers in addition to Miss Niemeyer: Mrs. Clarence Brown who has been teaching since 1947, Mrs. Elizabeth Kissner since 1943, Mrs. Garnett Talley since 1949, and Mrs. Edward McCullough who has recently returned to teach after an absence of several years. The present roll numbers sixty-five and grows constantly as new members are brought from the Nursery Department on attaining their fourth birthday. Each year on Promotion Day (sometimes known as Commotion Day) a large number of first graders are promoted to the Primary Department.

This Department has as one of their projects the contribution of clothing to a school of the Presbyterian Indian Mission at Pine Ridge, South Dakota. The children give their money but the mothers do most of the sewing. While Miss Niemeyer's mother was living she devoted much of her time to sewing for the Indian children. Once each year on a Sunday morning all of the garments are brought to the Kindergarten for display. Among them are knitted caps, mittens, helmets and other much needed articles. It makes an impressive display to see what has been done with the money and labor for missions and it is viewed not only by the children but also by their parents.

Nearly all of the children enrolled stay in this Department for two years or until they start public school. The first part of their attendance period is devoted to teaching and the last part to handwork. While they are engrossed in their activities here their parents are in attendance in their own classes in the Church School and in the worship service.

Miss Niemeyer ¹Miss Gertrude Niemeyer has contributed long years of devoted service to teaching in the Kindergarten. She is considered so valuable in her contributions that we call her our Home Missionary. She is well prepared for this work for during the week she is engaged as a kindergarten teacher at the Bunker Hill School of the District. She received both her A.B. and A.M. degrees from George Washington University and is regarded as an authority on teaching small children. New York Avenue has been especi-

¹Her sister, Miss Ernestine Niemeyer was one of our consecrated missionaries to South America.

ally blessed by her single-minded devotion to this kindergarten teaching task down through the years.

**Primary
Department**

The Primary Department which was once termed the Beginner's Department was reorganized during Dr. Sizoo's ministry and Miss Muriel Keller (now Mrs. Robert Potbury) became its first superintendent. She was succeeded by Miss Constance Adams in March 1934. In 1948 Miss Doris Street took over Miss Adams' duties and she is still serving. Miss Doris Street came from her home in South Carolina to Washington in 1941 and to our church in 1943. She taught in the Primary Department several years before becoming its superintendent in 1948. She holds a teaching certificate from the International Religious Leadership Training School here in the District and she has earned credits from both Hood and Wilson Colleges. She has also had a short course in Christian Education at George Washington University. The enrollment has grown from thirty pupils to seventy-five.

Miss Street in her teaching of the first graders is assisted by Mrs. Isobel Baxter, Mrs. Jack (Sue) Martin, Mrs. Mary Lou Hindley and Mrs. Russell Shewmaker. Miss Neva Fletcher teaches the second graders and supervises the third ones. She is assisted in the second grade by Miss Lois C. Aldridge and Mrs. Rollin (Elizabeth) Burns and in the third grade by Miss Esther Kuske and Mrs. Van der Linden.

The first half of their Sunday morning program is devoted to study and teaching. In order to get the children interested in national and ecumenical missionary work they have among their projects one which is designated "Friendship Frontiers." They contribute money and they study the mission work. Their instruction material consists of their regular Primary magazine "Opening Doors" and a mission study book. The last hour of their time is devoted to hand-work. Such work may be the making of place cards or little favors for The Presbyterian Home, booklets for The Children's Hospital and at Christmas time they visit the various D. C. hospitals and entertain the patients with their carol singing.

**Junior
Department**

The Junior Department is under the capable supervision of Miss Annie Jackson. Annie came to work at New York Avenue in the mid 1940's. She was born in Bridgeport, Connecticut and there received her

elementary school training in the public schools. She was later graduated from the Northfield school for Girls, East Northfield, Massachusetts. After working in her home city and in Boston she came to Washington. She is now employed during office hours in the Internal Revenue Service. At other times whenever the church is open you can be quite sure of finding her here.

Fifteen years ago the Junior Department was housed in two small rooms near the old church building. As the children looked with disfavor on their surroundings Miss Jackson decided to do something about it. The children suggested that it needed new paint and they wanted to do the job themselves. This they did. The result may not have pleased the interior decorator's world but they liked it and that is what counted. They had kelly green floors and watermelon pink walls.

The Junior Department like the Primary Department dates back to Dr. Sizoo's ministry. When Reverend James Bryden came to our staff his wife, Mrs. Bryden took charge of this group. When she left to go to the Primary Department Miss Jackson took over. In addition to her supervisory work she also finds time to be the Choir Librarian, to mail out Mr. Prussing's letters to his choir members, to write the column "People of Note" for the Ave-news and to visit the parents of her pupils.

The enrollment has grown from between twenty or thirty pupils to between fifty or sixty. Mr. Richard Steffey and Mr. Kenneth Scollon both teach in this Department. Mrs. Angus (Christian) Logan has charge of the worship service. Several of the Juniors are in the choir where they sing on the last Sunday of each month.

Junior-Hi Department Under the New Curriculum the name of the Intermediate Department was changed to Junior-Hi Department. Miss Elizabeth (Libby) McNaul has been there since its early days and has served as teacher as well as superintendent on several occasions. Mrs. Charles (Alice) Watson had charge of it for several years and a short time ago Mr. and Mrs. Sam Daniels became the superintendents.

The membership consists of about forty-five boys and girls all of whom attend Junior High School. New Curriculum material is used for all three of the grades seventh, eighth and ninth. In addition to Miss McNaul the present

teachers are Mr. Chester Jones, Mr. G. Phillip Hanna, Mr. Robert A. Wood (head of the Christian Education Committee of the Session) and Miss JaNeva Porter. All of these teachers are vitally interested in their work and have steadily endeavored to improve their teaching methods.

Projects For their main project during this past year these Junior-Hi's have been supporting a Korean orphan. Each year's project will embrace some phase of missionary work.

It is within this group that emphasis is laid upon church membership. As a result nearly all of the young people who join our Church at Easter are from this Department. This class of communicants is usually taught by one of our ministers.

Senior-Hi Department The Senior-Hi Department was originally a part of the same department as the Intermediate but upon reorganization they became a separate one. Due to lack of space the entire enrollment numbering about thirty is in one class. It is taught by Mrs. Jacqueline Qualls. For a number of years Mr. William W. Fee was their teacher. Although at times the attendance was small they always were well paid. Not only did he give them the material in their New Curriculum Course but he was always available to them after class to furnish advice and answer questions. Many a church service he missed because some youth just had to talk things over with Mr. Fee. He inspired confidences and was successful in arousing their interest to study the Bible for themselves and to find the answers to some of their problems.

Mrs. Qualls The present teacher, Mrs. Qualls is studying for the ministry. Because of the convenience of location she is attending Wesley Theological Seminary but is under the Washington City Presbytery. She expects to complete her studies in 1961.

Project The main project of the Senior-Hi group is the support of an orphan in Brazil. The missionary work is carried on through the Christian Children's Fund.

Adult Department The Adult Department is under the supervision of Dr. A. Turley Mace. There are six classes of adults namely: Young Adults' Class, Career Girls, Couples Class, Men's Bible Class, The Goodpasture Class and The Edgington Class.

**Young
Adults'
Class**

The Young Adults' Class has as its present teacher Mr. William W. Fee, it was reorganized in 1958 as a study rather than a service group. Under his excellent guidance the members are studying the synoptic Gospels. The first teacher was Mr. Richard Butwell, a Navy officer and he served the class from late 1956 until he left to teach at the University of Illinois in early 1958. Mr. Jay Davenport then became the interim teacher until Mr. Fee took over the class in October 1958.

Mr. Fee

During the summer months Mr. Fee teaches the combined Adult Classes in the Radcliffe Hall. His interest in religion is keen and deep. He has been instrumental in arousing interest in the study of the Bible among many class attendants as well as members of the Senior-Hi group as previously mentioned. He is a graduate of Muskingum College, New Concord, Ohio and the Graduate School of Princeton. He is employed by the Bureau of the Budget.

**Career
Girls**

The Career Girls' Class just evolved in 1947 after the Couples' Class had been organized from the Young Adults' Class. It was Mrs. Kathryn Wright, our Director of Christian Education who suggested the name of Career Girls. Miss Sarah Turlington has taught the class since its beginning. She is well fitted for her service as a teacher. Before coming to Washington where she is now employed by The Atomic Energy Commission, she was on the teaching staff of the Lees-McRae College at Banner Elk, North Carolina. Two members of our Session serve as substitute teachers, Elders Mr. and Mrs. Frank Sievers. Mrs. Marguerite Kluttz also serves. They use "Crossroads" the adult quarterly of the New Curriculum for their study of the Bible.

Budget

Although their enrollment numbers about twelve they have an annual benevolence budget of \$60.00. One third of this amount goes to each of the following: National Missions, Ecumenical Missions and Christian Education.

**Couples
Class**

The Couples' Class was an offshoot of The Young Adults' Class. Since many of its members were young married couples it was decided to start the new class for young married folks. It was organized January 9, 1949 and Dr. Peter Marshall was its first teacher. Upon Dr. Marshall's death shortly after he had become its teacher,

Mr. Robert Bridge, Assistant Pastor took over. In a few months he was able to turn it over to Miss Alma Deane Fuller, the "A.D." who had helped the Marshall family when during a siege of illness they needed a homemaker. When Mrs. Catherine Marshall recovered from her illness she assumed the responsibility of class teacher. The young couples were very fortunate to acquire a young Congressman from Texas, "Jim" Wright when Mrs. Marshall moved away. He is still their official teacher. Whenever he is obliged to be absent Mr. George Bergquist or Dr. McClendon substitutes for him.

Objectives The objective of this class of thirty odd members has been the spiritual growth of its members. To help them to apply their Christianity to their daily lives has been the underlying purpose of all of their teachers. Mrs. Marshall organized a prayer group to which every member of the class belonged. It met once each month and was very inspiring to all who participated. Many key people in Government offices have attended and its influence has been widespread.

Projects For the last five years the class, as one of its projects, has sponsored an orphan in Korea. Not only did the members support him financially but they took a real interest in him. His life has been made happier by doing many little things for him such as writing letters and sending him gifts. A continuing project is the supplying of substitute teachers for the Church School whenever needed. It was through such work that Mr. and Mrs. Sam Daniels and Mr. Chester Jones became mainstays in the Junior-Hi Department. Among others who have served willingly are Mrs. Jeanette Whitney, Mr. Jack Davis, Mrs. Ruth Swope and Mr. James Evers.

Westminster Fellowship The Westminster Fellowship, the voice of youth in the Presbyterian Church has as one of its basic ideas the young people finding their place in the regular life and work of the church. Their purpose is stated thus: "to become such complete disciples of Christ that we will seek to discover God's will for our lives and do it." Their Fellowship is divided into two groups—the Junior and the Senior. The Juniors meet on alternate Sunday mornings. Their primary purpose is to express themselves on various subjects and to have fellowship and contacts with one another. Their program and activities vary with the interest and participa-

tion of the members. Their present advisors are Mr. and Mrs. Lewis Salerno. The Seniors meet each Sunday morning. They plan interesting programs for their meetings. Examples of such programs was one on the subject "Science and Religion" by speaker, Mr. Robert Wood and another was on "The Significance of the Liturgy," by Dr. McClendon. Two of their projects for the past year have been staging a picnic for a group of orphans and the selling of Christmas cards for UNICEF. Their advisors are Mr. and Mrs. John F. Mahy.

**Parent's
Club**

The Parents' Club originated in November 1948 and was formed by the teachers, parents and children of the Church School. The Club has continuously dedicated itself "mutually, with the aid of Christ and the Church, to seek practical guidance and assistance to help" them become better parents and train their children "to grow up in Christian character and responsible citizenship."

They have three branches of activity: religious study and understanding, service to the Church, and fellowship. In order to gain new and better insights into the application of our Christian faith to the problems of our complex society, annual retreats have become an institution with the group. At times more than a hundred have participated. Both adults and children withdraw in this spiritual exercise. Oftentimes they have outstanding speakers. At one time Mrs. Ruth McAfee Brown, former Director of Christian Family Life for the Board of Christian Education of the Presbyterian Church was their speaker. Among their topics for study and discussion have been "Parents as People Growing Toward Christian Maturity," and "Christian Homemaking Through Family Worship." The children too, have their program. It may be a study such as "God's Beautiful World" followed by handicrafts. The tiny tots have nursery stories and supervised play. These retreats have often been over Labor Day week ends to Camp Wabana, Mayo, Maryland or to Camp Bennett, near Olney, Maryland. During the year the Club pursues studies. One topic was the Westminster Confession of Faith with particular regard to the theme "Does Your Child Know What You Believe?" They also hold panel discussions and have films as aids in their striving to be better parents in order that they may raise their children as Christians and responsible citizens. They also have neighborhood study groups composed of six or eight couples and they meet monthly. They engage in systematic study of Bible

interpretation or other religious study. Social activities play an integral part in the enjoyment of the program for each year. A chairman and vice-chairman together with twelve other officers constitute their steering committee.

**Young
Adult
Forum**

The Young Adult Forum is, as its name implies, a group of young people. Their objective is to "serve God, their Church, and their fellow man, deepen their spiritual life and resources, and share in Christian fellowship." They hold annual retreats in such areas as Camp Letts, Maryland and last year held their first communion breakfast together. Their subjects for discussion are timely. At one time it was based on the book "Your God is too Small." This study offered strong stimulus in thinking through their individual conception of God. At another time it was "Our Protestant Heritage." Their outreach project is far reaching. One year they purchased a TV set to be circulated among shut-ins. They have supported for some time a blind boy in Bethlehem. Visits are paid by them to the Rheumatic Heart and the Crippled Children's Wards of the D. C. General Hospital. They conduct classes at The Florence Crittenden Home, supply blood for the Church Blood Bank and contribute to The Presbyterian Home, the Community Club and other worthy areas. Their social activities include parties and such sports as bowling, ice skating and sailing. Their present chairman is Virginia Peddle.

**Origin—
Goodpasture
Class**

On a Sunday in 1896 five teen-age girls and a gracious lady met in a corner of the balcony on the New York Avenue side of this historic church and there was born the Radcliffe Sunday School Class. The lovely woman was Mrs. Wallace Radcliffe, the wife of our former minister. At this time it was called simply Mrs. Radcliffe's Class and was not organized since organized classes were then almost unknown. The following Sunday they met in Dr. Radcliffe's study, now the Lincoln Room, and continued to meet there as long as Mrs. Radcliffe taught the class. As soon as Mrs. Radcliffe's wonderful ability as a teacher became known, the class grew rapidly and soon the study was almost filled each Sunday morning.

Mrs. Radcliffe did not follow the International Sunday School Lessons, preferring to map out and follow a series of lessons which she felt were suited to the needs of her girls.

Class Name
Changed

In 1905, Miss Mary Lattimore came home on furlough from her mission station in China. She was introduced to Mrs. Radcliffe by a mutual friend and a very firm and enduring friendship immediately sprang up between the two women. From that time Miss Lattimore was a regular attendant of the class until she went back to China at the end of her furlough. After Miss Lattimore's



Mrs. Eda M. Goodpasture
Teacher of the Goodpasture Bible Class
(1924-1957)

G. Goodpasture

departure, Mrs. Radcliffe expressed a desire to name the class after her friend so it was thereafter known as the Mary Lattimore Class. About this time the class was organized and it was decided to send regular gifts to Miss Lattimore for her work among the Chinese.

Growth

The class grew steadily and when World War I brought thousands of workers to Washington, its membership reached a peak of one hundred sixty-five. When the war was over and demobilization of government workers was completed, its membership dropped to about half that number.

When Dr. Radcliffe resigned the pastorate of the church in 1922, Mrs. Radcliffe felt that if she continued to take an active part in Sunday School work her presence might in some way hinder the work of the new minister, so she reluctantly gave up the work which had meant so much to her, and her girls were left without the inspiration which they had long received from her teaching and the example of her beautiful life.

**New
Class
Name**

Mrs. Harvey Irwin became the leader and for a short time things went on as usual. Meantime Miss Lattimore had died, and the class, wishing to honor Mrs. Radcliffe, had added her name, and it now became the Lattimore-Radcliffe Class.

Reorganization

In 1924 the class was reorganized. The younger members separated from the older members and they retained Mrs. Irwin as teacher. Through the efforts of Mrs. Ruby Hand, a charter member, ¹Mrs. C. O. (Eda M.) Goodpasture was obtained as a teacher, and the Class is still in existence after sixty-four years. Thirty-three years of this period was under Mrs. Goodpasture's leadership.

**Class
Officers**

Upon reorganization Miss Elizabeth Reed became the first president, serving to March 1, 1927. Following Miss Reed's presidency, Mrs. Grace B. Cohen, Mrs. Mabel Justice, Mrs. Lottie Moyer, and Mrs. David Morris served. An apartment fire destroyed some of the class records, but we know that the office of president was filled from 1932 to 1936 by Miss Crawford, Miss Ellen Edstrom, and Miss Josephine Bay. After 1936 there followed Miss Phoebe Forman, Miss Geraldine Phillips, who later became church visitor, Miss Florence Enos who served two terms, Mrs. Edward L. Kendig, and Mrs. Ethel Beall Stokes. In 1943 Miss Enos returned to commence another term, but died before completing her fourth one. Mrs. Robert Evans next served. Upon her leaving Washington, Miss Margaret McMichael completed her unexpired term.

**Class
Renamed**

For about four years after Mrs. Goodpasture became the teacher the class was still called the Lattimore-Radcliffe Class, but gradually it came to be spoken of as the Goodpasture Class. Later in deference to

¹Mrs. Goodpasture joined the church in 1913, and died December 8, 1957.

Mrs. Goodpasture and in recognition of the splendid service she was rendering, the name was made official.

**Class
Projects**

The class has had various projects under the leadership of Mrs. Goodpasture. Among these are an annual donation of thirty dollars to both home and foreign missions; contributions of money and clothing to the work among the mountaineers at Flag Pond, Tennessee; contributions for Thanksgiving and Christmas baskets for the needy; and a Christmas gift for ¹Miss Ernestine Niemeyer, former missionary to Colombia, South America, who was a president of the class during Mrs. Radcliffe's service. About three years later an annual Christmas gift to ²Mrs. Edna Farnum Sanders was added to this list. For many years the class took charge of the Sunday afternoon service at the House of Detention, whenever there was a fifth Sunday in any month. Quite frequently a group went to the city jail to sing hymns and conduct a simple service for the unfortunate inmates.

**Assistant
Teacher**

For many years no member was more beloved than Mrs. Stephens who was the assistant teacher and brought many an inspiring message on the Sundays when Mrs. Goodpasture was unable to be present. Mrs. Stephens also gave two days of every week to the work of the Gospel Mission, and through her the class became interested in the work of the Gospel Mission and was able to have a part in their splendid work. In her work among the needy proteges of the Mission, Mrs. Stephens often found specific cases where the need was great but which the Mission funds could not be stretched to cover. Thus the class was able to provide a regular milk supply and layettes for babies; to add a few dollars to rent allowances so that deserving mothers could have suitable shelter; to provide warm clothing and shoes so that children could attend school; and to help relieve suffering in many ways. Mrs. Stephens was given a small monthly allowance which she was to use where she thought it was most needed. Sometimes this was used to buy medicines, other times for groceries or to supply other needs, but always where Mrs. Stephens knew the need was genuine. Frequently an additional sum was appropriated to fill an extra need.

¹Died March 13, 1956.

²Our missionary to the Philippine Islands.

When Mrs. Stephens returned to her Tennessee home in 1946, Mrs. Robert Bridge became the assistant teacher. She, too, was a remarkable teacher. Her faithfulness when Mrs. Goodpasture was obliged to be absent was gratifying. The class appreciated also the clarity with which she presented the truths contained in the lessons and the inspiration she brought for more earnest Christian living and devotion.

Quarters

During the construction of the 'Lincoln Tower in 1925 it was necessary to evacuate the church building. For several months all of the church activities were held in the auditorium of the Masonic Temple at 13th and H Streets and New York Avenue. After the completion of the tower and the return to the church edifice, the group used Dr. Sizoo's former study. That study, now the Lincoln Chapel, was the room in which Lincoln was wont to sit and seek help and comfort from the mid-week prayer service which he heard through a partly open door. It is there that the class has been fortunate enough to meet ever since.

**Sermons
Printed**

Shortly after Dr. Sizoo began his ministry here requests for printed copies of his sermons began to come in and the requests multiplied until the feasibility of having some of the sermons printed for distribution was considered. It was finally decided to adopt the plan and the class was very fortunate to be permitted to take charge of the project. It was an immediate success financially and otherwise. Through Dr. Marshall's generous cooperation it was continued. However, the financial returns were of the least importance. The full spiritual influence of these ¹printed sermons cannot be estimated and will probably never be known. They have gone, not only all over this country, but all over the world. The class had a regular mailing list which was constantly growing, and requests for sermons came from many out-of-the-way places. Hundreds of the sermons were sent out without cost. During the war, the sermons were mailed regularly to all of our young people who were in the services, and later to all of those who were in the occupation forces. They have turned up in the most unexpected places

¹The printing of sermons at present is paid from the Pastor's Discretionary Fund. One of the largest contributors to the fund is Mrs. Charles T. Watson. She donates all money which she receives from the painting of family coats of arms.

and have been used as the basis of a service right on the battle line when no chaplain was available.

Social Activities Many social activities were enjoyed by the members but these were discontinued during World War II. After the war was over and normal living was resumed once again, social gatherings were again considered as they have a very definite part in our church life. They furnish a pleasant relaxation and cement the class into a more complete whole which makes us stronger spiritually.

True Purpose The business and social affairs of the class have been related, but the most important of its functions has been left to the last. It is that of making the Bible clearer and more familiar to each member, and encouraging each one to study it more diligently not only in class but also at home. This class has been very fortunate in its teachers. First, Mrs. Radcliffe whose earnestness and sincerity, high ideals, knowledge of the Bible, and sympathetic understanding of the hearts and minds of young girls gave her an influence with these young women. She molded their characters and sent each of them out into the world better women because their lives had touched hers. The beauty and sweetness of Mrs. Irwin's life made her leadership, though short, an influence which will always be remembered by those who were so fortunate as to be in the class at that time. Everyone knows what Mrs. Goodpasture's leadership meant to the class. She was faithful in attendance, spent many hours in preparation on each lesson, pointed out the wonderful truths of the Bible and taught how to find them for ones self. Many know how she carried members' individual problems to the Throne in prayer. No one save God alone will ever know how far reaching has been her influence. Her life and teaching have enriched other lives, and other lives in turn have touched still others, and so on in ever-widening circles.

After Mrs. Goodpasture's death, subsequent teachers have included Miss Margaret McMichael, Mrs. Rene (Winifred) Pinto, and the present teacher, Judge Edith Cockrill who is a former judge of the District of Columbia Juvenile Court.

Origin—The Edgington Bible Class The first meeting of the Edgington class was held the third Sunday in November 1917. It met under the leadership of Mrs. Frank (Helen) Edgington from which

it derived its name. There were only three young ladies present at that first meeting, Mildred Campbell, Flora and Jessie Mac Donald. This was at the time when many churches were organizing church school classes. There was a



**The Edginton Bible Class—1960
Organized 1918**

(Picture Courtesy Herbert Ruckmick)

great influx of war workers to Washington and there was urgent need of classes to accommodate the new arrivals.

Growth As time went on new members were added as, too, there were continuous losses due usually to young ladies returning to their homes or changing residences. In 1918 Mrs. Albert St. Clair, executive secretary, was instrumental in substantially increasing the membership. Sometimes other classes were absorbed. This was true of the classes taught by Mrs. Woodard, Mrs. Irwin, Miss Webster, and Mrs. Christie.

Teacher Although campaigns and disbandings of other classes brought in new members, the fine teaching and engaging personality of Mrs. Edginton was the chief magnet. Mrs. Edginton, a native of Milford, Pennsylvania,

came well equipped for her work. She was a graduate of George Washington University and a teacher in Washington Junior College for young ladies. She served as president of Columbian Women of George Washington University from 1908 to 1909. She had served our church in many capacities before as well as after taking on her class duties. She was a presbyterial officer from 1909 to 1940, Secretary of Literature, Secretary for Young Peoples Work, Secretary for Stewardship, Synodical Secretary for Young People and Stewardship. She was President of the Women's Missionary Society from 1936 to 1938. Honorary memberships in Board of Foreign Missions (from Sherwood Presbyterian Church) and Board of National Missions by our own church were conferred on her.

**Social
Activities**

The social activities of the class have been delightful and varied. Noteworthy were the annual picnics held at Mrs. Grace Cohen's home at Oxon Hill, Maryland. Her gracious hospitality will long be remembered. Then, too, the annual Christmas party must be mentioned. These activities have cemented closer friendships over the years.

Projects

The many class projects have varied to meet new challenges and requirements. Packages of clothing, bandages and other necessities are frequently collected to send to needy areas in both foreign and domestic fields. Some have gone to the Flag Pond and Cherry Creek Missions in Tennessee, and countless boxes of clothing to Korea, the Philippines, France, Germany and Italy. A regular project is furnishing boxes of clothing to the mountain and Indian schools. At Christmas boxes of toys and clothing are packed for the needy children who collect them at the Central Union Mission. Gifts are sent to shut-ins, and money gifts are collected for our missionaries. Financial support is furnished for a little Lebanese boy. Then there are other gifts. Twenty-five Bibles were presented to the new St. Andrews United Presbyterian Church at Rockville, Maryland. An individual communion set for the sick, who are unable to attend church, was presented to the new Southminister Presbyterian Church, Oxon Hill, Maryland.

**Book of
Remembrance**

The fortieth anniversary of the class was observed at a dinner in November 1957. There was a large gathering of members, former members and friends. At that time the class presented a Book of Remembrance to the

church for a visitors' register and to memorialize its deceased members. This book is in the Radcliffe Room on a beautiful walnut stand made by Walter Hilderbrand, a class member and an elder.

Eleven of their members have passed on. They are:

MRS. MARTHA B. BLUNDON (1955)
MR. WARD M. BURKHART (1945)
MRS. BETTY EFFLER (1959)
MRS. ANNA JOINER (1954)
MISS FRANCES MALLETT (1957)
MISS EVA MARKS (1953)
MISS JEAN MOFFATT (1956)
MRS. PATIENCE SALSBUURY (1954)
MRS. ALICE WAGNER (1957)
MISS HATTIE WILEY (1918)
MISS FAYE YELDELL (1957)

Two of our charter members are still attending class. They are Mrs. Lulu Weber Bryant and Mrs. Willa Williams Evans. Those who joined the class in its early years and who still belong to it are: Mrs. Gerald (Pearl) Cooley, Mrs. Esther Orr Mathes and Mrs. Roy (Edith Cohen) Clark.

**Class
Presidents**

One of the factors which has made the class a strongly welded unit is the fine line of presidents who have served. Some of them are:

MRS. GERTRUDE BRANDON
MRS. LULU BRYANT
MRS. ETHEL BURKHART
MRS. EDITH COHEN CLARK
MRS. AMY COHEN NAIR
MISS DOROTHY COOLEY
MRS. PEARL COOLEY
MRS. MARY MIKESELL CORDER
MRS. CLEO W. GRIFFITH
MRS. MARGARET HAZLITT
MRS. ANNE HOPKINS
MRS. ANNA JOINER
MRS. ROBERTA LENTZ
MRS. HANNAH LLEWELLYN
MRS. ESTHER MATHES
MRS. MAY MCCARTHY
MISS LOUISE ROBINSON
MRS. PATIENCE SALSBUURY
MISS JEWELL SMITH
MRS. MARGARET ORR STRAHORN
MRS. HAZEL STRIEBY
MRS. MARGARET WHITNEY

Objectives The present class of more than sixty members has as its objectives to promote friendliness on a Christian family basis, to study God's Word, and to seek first the Kingdom of God and His righteousness.

Assistant Teachers Two former missionaries serve as assistant teachers, Miss Blanche Stevens and Miss Bessie Porter. Their unselfish services have been greatly appreciated and their messages have been inspirational.

Outreach Several Church School teachers have gone out from this Class as well as officers of the different church societies and numerous services have been rendered to the different organizations and work of the church. Children of the members also take active part in the church work, including the Church School and the choirs. Even the third generation is now taking part in the life of the church.

For more than four decades Mrs. Edgington has been a source of inspiration. Her influence is far reaching and will continue to be down through the years.

Women's Association Officers



Front Row (L. to R.): Miss Evelyn Burch (Vice-Pres., Evening Section), Mrs. Arch Whitney (President), Miss Helen Gailbraith (Vice-Pres., Lincoln Guild);
Second Row: Miss Hazel Guffey (Treas.), Miss Carolee Ward (Rec. Sec.), Miss Opal Jackson (Corres. Sec.), Mrs. Frank Sievers (First Vice-Pres.);
Absent: Mrs. Raleigh Gilchrist (Vice-Pres., Daytime Section).

Women's Organizations

"And all the women that were wisehearted did spin with their hands and brought that which they had spun, both of blue, and of purple, and of scarlet and of fine linen."

—EXODUS 35:25

Early Group

Our earliest records of missionary groups go back to 1841. At that time a group for home and foreign missions was organized in the F Street Church. However, there is a record of a sewing circle group organized at the Second Presbyterian Church in 1819. This was possibly a group that sewed for missions.

Emergency Needs

At the request of Dr. Gurley, on July 14, 1860, thirty-one ladies organized a missionary sewing society at The New York Avenue Presbyterian Church. They met in the lecture room of the church. This was the first time the new church was used. Twenty-five years later Mrs. Gurley gave an account in retrospect of this early missionary work: "We had just entered upon our reorganized work when the great fratricidal war burst upon our land, bringing, in its fearful progress, sorrow, suffering, and bloodshed. We would gladly forget those days of darkness and horror, but the great outcome—the enfranchisement and possible education of so large a portion of our population—must not be overlooked or forgotten.

"After the reorganization of the Society, its proceeds for the first eighteen months were devoted to our Home needs; assisting the Trustees in liquidating claims due on the manse of the Church then recently purchased, and in making necessary articles for the soldiers then in and around the city."

Foreign Society

In 1870 the Foreign Society was organized. Mrs. William Waller was its first president and Mrs.

C. C. Bradley its secretary. Little is known of their accomplishments and special interests. One record has been found of their contributions. In 1879 they gave \$1,017.77 to home missions, \$1,172.42 to foreign missions and \$602.00 for education. A sum of nearly \$3,000.00 was a generous amount for those days. The membership fluctuated as valuable members left to aid in organizing other churches. Mrs. Waller resigned in 1889. Mrs. Wilson Paxton later served as president.

**Bethany
Industrial
School**

Bethany Industrial School was instituted by a few ladies connected with The New York Avenue Presbyterian Church in November 1873. It began with twelve teachers and thirty scholars but increased every year until it numbered thirty-two officers and teachers and one hundred and thirty-three scholars who met every Saturday afternoon in Bethany Chapel. This Chapel was located at the corner of Thirteenth and C Streets, Southwest. The girls were taught to sew, make garments for themselves or for the more needy. In one term consisting of seven months over three hundred garments were given out.

**Young
Women's
Society**

In 1884 the Young Ladies Home Missionary Society was organized. Miss Nettie Bradley served as their leader for ten years and then Mrs. Charles Moore took her place. In 1890 they changed their name to the Young Women's Missionary Society.

**New
Groups**

With the advent of Mrs. Radcliffe in 1895 several new missionary groups were formed. In 1896 the two Women's Missionary Societies united, namely, the Foreign and the Home groups. Mrs. John W. Foster was their first president. They then became known as the Women's Missionary Society, a title which they carried until 1925 when they were designated as the Women's Society for Missions. The following ladies succeeded Mrs. Foster in the presidency: Mrs. Mary V. A. Mills, Mrs. M. V. Richards, ¹Mrs. Harvey S. Irwin, Mrs. Charles W. Richardson, Mrs. Carroll O. Goodpasture, Mrs. T. E. Brown, Mrs. Frank E. Edgington, Mrs. J. T. Schaaff and Mrs. E. C. Stone.

**Missionary
Support**

Dr. and Mrs. Wallace Radcliffe had a deep and abiding interest in foreign missions. When Miss

¹A service in remembrance of Mrs. Irwin was held in our church June 9, 1932. She was the first president of the Women's Council of the Washington Federation of Churches.

Ernestine Niemeyer, one of the members of the Girls' Guild departed for her mission post in South America a farewell consecration service was given for her. At that time the Session with the cooperation of the various organizations of the church pledged her salary. When Mrs. Albert Sanders left for her mission post in the Philippine Islands the Women's Missionary Society suggested to the Session that the church underwrite her salary. The Society pledged \$500.00 for it from their funds. This policy was inaugurated by our Session at the suggestion of Dr. Sizoo. It was to assume the support of any member of the church who was accepted for the mission field. It is interesting to record that through peace and war, persecution, depression, new buildings and changes of every nature, this policy has been faithfully observed and our church has still the deep satisfaction of maintaining Mrs. Sanders, the Vereides and others in their respective fields of work.

**Metcalf
Bequest**

When William P. Metcalf bequeathed his estate of about \$150,000 to our church, in addition his will carried the sum of \$5,000 to the Women's Society of Missions. This was to be used for some National Mission project as a memorial to his ¹mother, a valued member of that society. It was decided to grant this sum to the Cherry Creek Church near Sparta, Tennessee, a part of the Blue Springs Larger Parish. The members of the Cherry Creek Church cut and hauled the stone and timber for the church building and contributed most of the labor for its construction. They used the money for such items as the countryside could not furnish. An interesting coincidence came to light in that this Cherry Creek Church was organized in 1800, the first church west of the Cumberland Mountains, that one of its charter members and first elders was one William P. Metcalf, and that about 1840 Jesse Lincoln, a cousin of Abraham Lincoln, was elected to its Session, giving us several close ties between the small rural church and our own large city congregation.

**Lincoln
Chapel and
Parlor**

It was during Dr. Sizoo's ministry that the Lincoln Chapel and the Lincoln parlor became a reality—the fulfillment of a desire extending over a period of some years. The Lincoln Chapel became an especially hallowed

¹Mrs. G. Helen Metcalf

room as bit by bit treasured pieces of furniture and silver were added for use. Likewise the Lincoln Parlor became a very special room as valuable heirlooms were acquired. It was and is a room for the congregation to enjoy and to respect its valuable treasures in order that those who come after might have a feeling of the love and sacrifice which has gone into the growth of The New York Avenue Presbyterian Church.

Lincoln Guild

It was during Dr. Sizoo's pastorate that the Lincoln Guild was organized under the leadership of Mrs. Charles W. Richardson. This group of women saw what had been accomplished in the Lincoln Chapel and Lincoln Parlor. They expressed a desire to undertake projects which would further add to the attractiveness, usefulness and comfort of the Church with the hope that they might help in relieving the House Committee of the Trustees of some of the many housekeeping details incident to that Committee. With the full cooperation of the minister and officers of the church the work of the Guild began. They were known as the official church housekeepers.

Finances

In order to finance early expenses of the Lincoln Guild, Mrs. Charles Richardson inaugurated a series of pilgrimages to nearby historical shrines. Although these were privately owned, arrangements were made through friends of Dr. and Mrs. Richardson. With their cooperation, on several spring and early summer Saturday afternoons a motorcade started from the church for a tour. Each passenger paid a dollar but the driver went free because of the use of his car. In this manner Gunston Hall, Ripon Lodge, Woodlawn and Oak Hill were visited as well as other places less well known. In case that the host or hostess was not in residence to serve refreshments, a committee of the Guild carried along the necessary material for a successful party. After a guided tour of the house and grounds the pilgrimage resolved itself into a garden party, the gay summer costumes making a glamorous scene in the historic garden settings.

They viewed the boxwood gardens at Gunston Hall, George Mason's former home, the secret staircase and passage underground to the river where boats awaited a hurried departure in case of enemy raids, the carved marble mantel at

¹Woodlawn, the gift of Marquis de Lafayette to Eleanor Custis Lewis. They also visited ²Oak Hill where they saw the table presented to President Monroe by Latin American nations. This gift was in appreciation of his advocacy of their cause against Spain through the Monroe Doctrine. Not only was the Guild enriched financially by these expeditions, but the participants were enriched by the historic values bound up in these homes of the past.

The work is now carried on largely through voluntary contributions. Nothing is undertaken without the approval of the proper committee of the Session or the Trustees. Through the annual reports you will learn that their work has expanded to many other areas. The hallmark of the Lincoln Guild is found in the kitchens, the studies of the ministers, choir director and organist as well as the Church School rooms.

Aims

The aim nearest the heart of every member of the Guild is to instill into each member of our large congregation a feeling of respect for the traditions of our historic and beloved church and a desire to protect the treasures which have been entrusted to us.

Organizations

Back in 1905 many of our church people had been organized into working groups with definite programs. Under the organizing genius of Mrs. Radcliffe, the entire church was enlisted in an effort to increase the benevolence giving. There were the Little Light Bearers which included children from infancy to seven years of age. The Light Bearers included children from seven to twelve years of age. Girls from thirteen to eighteen belonged to the Girls Guild, and boys of the corresponding ages belonged to the Christopher Club. Members of the Young Women's Guild later known as the Wednesday Morning Guild, were from eighteen to thirty. The Women's Missionary Society was composed of adults thirty years of age and over. About 1916 the Westminster League for teen-age girls came into existence as also did the Westminster Guild for young women from twenty to thirty years, the Evening Society of Busi-

¹Wedding gift of George Washington to his granddaughter Nellie Custis.

²Former home of James Monroe.

ness and Professional Women, and of course, the ¹Christian Endeavor. The latter had been a flourishing group of young people for years. About 1890 the Evening Missionary Society had been formed and in 1941 this Society together with the Westminster League and the Westminster Guild merged into one group known as the Evening Association.

**United Presby-
terian Women's
Association**

Perhaps the most outstanding achievement of the new life stirring in the church, however, was the final winning to unity of all the women's organizations, three evening and three daytime groups. At last they reached a union of mind and spirit to present a unified front. For a quarter century Dr. Sizoo first, and later Dr. Peter Marshall had labored earnestly toward this end. The spadework now was done and under Dr. Docherty's leadership the various groups elected representative members to a constitutional convention which worked out the details that had harassed such attempts in the past. In the spirit of prayer and consecration they wrote a document which was ratified by the assembled women of the church without a dissenting vote.

Our present United Presbyterian Women's Association was organized May 15, 1952. It consists of a consolidation of the Women's Missionary Society, the Wednesday Morning Guild, the Lincoln Guild and the Evening Association. It has a membership of about four hundred and fifty members. Their money and their activities are directed mainly to the Boards of Foreign Missions (now known as Ecumenical Mission and Relations), National Missions and Christian Education. Their annual budget is nearly \$6,000.00.

**Honorary
Memberships**

One of the features of this Association is the award of honorary memberships or associateships in these three Boards. Such a membership or associateship is acquired by a gift of fifty dollars given for the work of any one of these three Boards by a church, society or individual, together with a nomination of a living person whom it is desired to honor for distinguished service to the Church. A person so honored is given a certificate and pin. To date our

¹Organized in 1881 in Portland, Maine for purpose of promoting spiritual life among young people.

Association has honored ¹seventy-seven of its members with such memberships or associateships.

Memorials

Memorial gifts may be given, in any amount, in memory of a person who has died, in lieu of flowers or as a special mark of appreciation and honor. They are used to carry forward work in any one of the three Boards in which the person was particularly interested. Memorial certificates are issued by each of the Boards to be given by the donor to the family of the deceased. Memorial scholarships may be given through the Board of Christian Education in memory of a person. They are used to assist in the academic preparation of a candidate for full-time service in the church.

Not only have our women been very generous with their money as our budget and membership show evidence, but they have been unusually generous also with their time and talents. Hands have been busy sewing as well as knitting, and many garments have been made as well as surgical supplies prepared and other labors of love have been accomplished. The Sewing Department directors have been competent and dedicated workers. Among them are numbered Mrs. Robert Paxton, Mrs. Gay Kious, and Mrs. Benjamin Grote.

Purpose

The purpose of the United Presbyterian Women's Organizations shall be "to further the work of the Kingdom of God by uniting the women of the United Presbyterian Church in spiritual fellowship, with a program of education, service, prayer and giving. The primary emphasis shall be upon the wide work of the United Presbyterian Church as promoted through the Boards of National Missions, Ecumenical Mission and Relations, and Christian Education."

**Realization
of
Objectives**

To realize the objectives of our Association bi-weekly meetings are held. The membership is divided into circles of about twenty-five members. Some meet during the day and some in the evening. Through study groups and the inspiration of fine leaders and speakers, members are educated "in the wide work of the United Presbyterian Church."

¹See Appendix "United Presbyterian Women's Association."



The New York Avenue Church Staff

Front Row, L. to R. Alexander Manning (Sexton), Dr. Jack McClendon (Associate Minister), Dr. George Docherty (Minister), Rev. Angus Logan (Associate Minister), George Dodson (Beadle), Ezra Miller (Night Watchman);
 Back row, L. to R. Miss Wilhelmena Mikusinski (Minister Secretary), John Gallagher (Night Engineer), Stephen Prussing (Director of Music), Charlton Meyer (Organist), James Patton (Financial Secretary), Mrs. Gilmora Biddle (Staff Secretary);
 Absent: Miss Lucy Turnbull (Church Secretary), F. M. Durrance (Office Assistant), Rene Bessette (Building Superintendent), Raymond O'Neal (Sexton).



George S. Dodson—Beadle since January 1, 1923
The New York Avenue Presbyterian Church

The Church Staff

"Be of one mind, live in peace."—II CORINTHIANS 13:11

The composition of the Church Staff is as follows:

<i>Minister</i> ¹	Dr. George M. Docherty
<i>Associate Minister</i> ¹	The Reverend Angus Logan
<i>Associate Minister</i> ²	Dr. Jack E. McClendon
<i>Director of Music</i> ²	Stephen H. Prussing
<i>Organist</i> ²	Charlton Meyer
<i>Financial Secretary</i>	James S. Patton
<i>Church Secretary</i>	Miss Lucy Turnbull
<i>Staff Secretary</i>	Mrs. Mamie Banks
<i>Minister's Secretary</i>	Miss Margaret Pergler
<i>Office Assistant</i>	Francis M. Durrance
<i>Food Service Manager</i>	Mrs. Agnes J. Young
<i>Beadle</i>	George S. Dodson
<i>Sexton</i>	Alexander Manning
<i>Sexton</i>	Frederick Bell
<i>Sexton</i> ⁴	Ezra L. Miller
<i>Building Superintendent</i>	Fred Warner
<i>Night Engineer</i>	Edward Mitchell

Meetings and Objectives

The meetings of the church staff were initiated by Dr. Docherty in the interim between the tearing down of the old church in 1950 and the opening of the new church in 1951. It first met in the District National Bank Building where our church had an office. It is now held every Friday at 12:30 P.M. The objectives are to bring all of the church employees together in a closer relationship and to discuss and resolve any of their problems. These meetings have been continued in the new church.

¹For biographical sketches see Chapter "Pastors."

²For biographical sketches see Chapter "Ministry of Music."

³For biographical sketch see Chapter "Food and Fellowship."

⁴Part time.

The opening devotions are followed by luncheon. It is at luncheon that church activities are discussed and suggestions are made. These meetings have resulted in a tighter knit family spirit all working together for good will and unity.

**Financial
Secretary**

James S. Patton, our financial secretary, was born in Bridgeville, Pennsylvania, one of a family of five children. His youth was spent in his native town and he received his early education in the public schools there.

His first employment was with the Vanadium Corporation. He left this position at the invitation of a relative and joined him in working in the Naval Ordnance Laboratory here in Washington.

As he had been raised a Presbyterian it was the natural thing that he should seek a Presbyterian church to attend here. Dr. Marshall's Sunday night sermons first attracted him to our church. Soon he became deeply interested in the activities of the young people. He served not only as their program chairman but also as treasurer and president.

In April 1945 he came to work in our church office part time. This "part time" service was his one week day off from work and many of his evenings after work. In August 1945 he became a full time employee on our staff and he has served us continuously since except for a short time when he was absent in military service. He served as deacon from 1944 to 1946. In 1951 he married Frances Upton, a young lady from Virginia, and they now make their home in historic Alexandria.

Mr. Patton serves us efficiently and graciously. No request ever seems too insignificant or too large for him to handle. We are grateful to have such a fine man as our financial secretary.

**Church
Secretary**

Our church secretary, Miss Lucy Turnbull, was born in Richmond, Virginia. Her father, a Presbyterian minister, taught Bible at the General Assembly's Training School. Her mother still lives at the Training School as resident dietitian. She has one brother who is a research chemist.

Lucy received her education in the Richmond public schools and at Longwood College, Farmville, Virginia. After college she taught school, worked in a library and then de-

cided to become a church secretary. She first went to a church in Montgomery, Alabama and later she was employed in churches in both North Carolina and Virginia before coming to our church in January 1953.

What are her duties you ask? She gets out the weekly bulletin, takes care of new members, assigns rooms for the use of various groups, handles tickets for our special dinners and church activities, mails out copies of the Ave-news and attends the paper's staff meetings in the role of Editorial Assistant. And then one of her major tasks is handling many inquiries which she does in her gracious and quiet manner.

**Staff
Secretary**

Mrs. Mamie Banks, staff secretary, is a native of Fort Worth, Texas. Her husband, Harold Banks, is an employee of the Veterans' Administration. They came to Washington from Ogden, Utah. Their son, Barry Banks, is a Plebe at the United States Naval Academy at Annapolis and their daughter, Jan Denise, is a senior in Annandale High School. Although Mrs. Banks is a newcomer to our Staff she has already impressed us with her competency and cheerful manners.

**Minister's
Secretary**

Miss Margaret Pergler, our minister's secretary, has just recently been added to our church staff. She is a native Washingtonian. One of a family of three children, she has two younger brothers. She is the daughter of Lt. Col and Mrs. Carl Pergler. While living in Japan she attended Sophia University, Tokyo, and is a graduate of the Washington School for Secretaries.

**Office
Assistant**

Mr. Francis M. Durrance, office assistant, was born in Arcadia, Florida. He married Grace Tinder of Madison, Kentucky. She died in 1942. Of their union three children were born. Francis M., Jr., died in 1940. A son, Thomas is serving with an oil company in the Near East.

Mr. Durrance is a graduate of Washington and Lee University and he holds an honorary degree (LL.D.) in law from Florida Southern College. In 1910 he was admitted to practice law in the State of Florida. He resigned in 1940 as an attorney examiner for the Federal Power Commission, a position which he had held for six years.

He came to New York Avenue Presbyterian Church in November 1954. Here he continues to ably serve in handling graciously the many phone calls and personal inquiries.

Beadle

George S. Dodson, our beadle, is a native Washingtonian. He has been a faithful member of the New York Avenue Staff since January 1, 1923. His role as beadle is that of an official attendant whose office is to walk before dignitaries, keep order in church, execute orders, in addition to a variety of other duties. On October 26, 1960 he celebrated his seventy-sixth birthday. On December 8, 1957 two hundred and twenty-eight Bibles were dedicated to our church in honor of Mr. Dodson in appreciation of his thirty-five years of service at New York Avenue. The Young Adult Forum was inspired to donate these Bibles by a "Letter to the Editor" in the Ave-news written by Alice Watson. These Young Adults had been searching for some time a fitting tribute to Mr. Dodson for "the example he sets as a sincere believer and in faithfulness in the service of God is an inspiration to all who know him. He is a man among men."

Sexton

Alexander Manning was born in Washington, D. C. He and his wife Christine are the parents of five daughters ranging in ages from five to twelve years, two of whom are twins. He was graduated from Armstrong High School. In his ten years of service at New York Avenue he has served us in a pleasing and efficient manner.

**Night
Watchman**

Ezra Miller, our night watchman is employed during the day in the emergency room at Soldiers' Home as a technician.

The Ministry of Visiting

"I was sick and ye visited me . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—MATTHEW 25: 36 & 40.

First Record

The earliest mention of recognition of women's work as visitors is in the sessional record of May 1869. It mentions that three ladies were appointed for visitation in each of the six sessional districts though at that time no constitutional provision had been made for deaconesses.

Mrs. Bessie Pedlar

Mrs. Bessie Pedlar assumed the duties of church visitor on January 1, 1909. Our records show that she received a salary of forty dollars a month and was granted two weeks for vacation. She served the church for at least eight years.

Miss Geraldine Phillips

Geraldine Phillips, a former president of the Goodpasture Class, was for a time the church visitor. She preceded Miss Anna Norris in that capacity. On her return to her home in Scranton, Pennsylvania, to do similar work, she left many friends in New York Avenue Presbyterian Church. She occasionally pays a visit to them here in Washington.

Mrs. Janet C. Atkinson

Other church visitors came and went for a longer or shorter period, but doubtless one of the best beloved was Mrs. Janet Atkinson who came on duty in January 1927. She was the widow of a pastor of the Warner Memorial Church of Kensington. She mothered the whole church with her loving service and kindly ministries in homes where there was illness or bereavement.

Miss Anna Norris

¹Back in 1917 Miss Anna Norris was already an active member of Mrs. Radcliffe's Class, ministering to sick and lonely people with gifts of flowers and home made goodies from her own kitchen. She was a member and officer of the Young People's Society of Christian Endeavor

¹From Miss Gertrude Davis' "Appreciation of Miss Norris."

and of the Evening Missionary Society. All this was done unofficially after employment hours. When her retirement gave her longer leisure she was appointed official church visitor. Born in Stewartstown, Pennsylvania, she essayed to go back there to live after she retired but the call of Washington and her church was too strong to resist. Back she came to continue officially the ministries that had made her so welcome a visitor across the years. Honored by the Women's Association with an honorary membership in the Board of National Missions, she was never at a loss for the word fitly spoken, whether of advice, consolation or devotional service, or grace before meals. In heat or cold, sun or rain, her arms full of flowers for someone in need, she will be remembered for her good deeds and her happy smile and her sense of humor which endeared her to many. She left us for the life everlasting October 19, 1959.

**The
Deaconesses**

When our pulpit was vacant and our new church nothing more than a hole in the ground—when it became a serious problem to bind the many threads of the church's activities into a united fabric—in that crucial hour the work of the deaconesses came of age.

Appointment

The congregational meeting of 1949 ¹authorized the appointment of nine women to supplement the work of the deacons. Three of these were to be chosen each year with the privilege of one reelection, making a maximum term of six years. Dr. Marshall's sudden death within a week after their election gave them the main responsibility for visiting the sick and bereaved in the absence of a pastor. The assistant pastor had more than enough of which to keep track. Their number has since been increased to twelve.

**New
Duties**

Their duties have been multiplied many times over now. These include the preparation of the elements for the communion service. They secure pulpit flowers as memorials of those departed or as gifts in honor of the living. They later distribute them to our members in the hospital, or to ill and convalescent people in their homes. Special decorations for Christmas and Easter are arranged for by them. They meet and greet strangers, receive new members and see that they are introduced to the older

¹Amendment of Article III of the By-Laws.

members. Their symbol of new membership is a white carnation, pinned on by a deaconess.

**Annual
Report**

From their annual report for 1959 the following figures reveal the scope of their ministry. They made 2,053 calls, 1,456 in person and 597 by telephone; they distributed 391 bouquets of flowers to homes and hospitals, and brought hope and courage, as well as assurance of the church's deep interest to many who had lost touch with their church home.

Value

The deaconesses of New York Avenue Church in their ministry to sick people, old folks and shut-ins have done a loving and sympathetic service in binding the church family, scattered as it is, into a real fellowship. To many the visits have been their sole tie with the church and the sanctuary flowers have brought to their homes the lift and atmosphere of the worship service.

No better illustration of their love and care could be given than the life of one of the first group—Mrs. Patience R. Salsbury, who finished her earthly work six years ago. The little dainties prepared by her own hands, the thoughtful little gifts that made life easier for shut-ins and lonely people, the just-right book or magazine to read left a memory of her visits that lightened many an hour of pain and loneliness. Her gifts brought the very spirit of a loving Saviour who never forgets, right into the home or hospital room.

Statistics cannot measure, nor can mere words describe the ministries of these devoted women who volunteer their time and dedicate their cars. Truly they are in a sense Christ-bringers.



New York Avenue's Board of Deaconesses:

Front Row: (L. to R.): Miss Lucy Alexander, Mrs. Earl Areford (Vice-Chairman), Mrs. David McIlhatten (Vice-Chairman), Mrs. David Smith, (Secretary-Treasurer), Mrs. Robert Potbury;

Second Row: (L. to R.): Mrs. Robert McFarland, Mrs. Ben Husbands, Mrs. Joseph Little, Mrs. John Blake, Miss Esther Clarke.

Absent: Mrs. Carson Dalzell (Chairman), Mrs. Frederick Lindauer.

Notable Worshipers

"Wherefore seeing we also are compassed about with so great a cloud of witnesses."—HEBREWS 12:1

Many of the people who have shaped the history of the United States have also been citizens of the Kingdom of God. This is true whether or not you agree with St. Paul that "there is no power but of God: the powers that be are ordained of God." Many of them have found divine help and guidance in their duties through their prayers and worship in The New York Avenue Presbyterian Church.

Since the first Pentecost, congregations have often sat in anticipation of the coming of the Holy Spirit through the channel of the preacher. Many human problems have been brought to the house of worship on Sunday in the expectation of finding that peace which the world cannot give. They have shared their burdens with Him who assured them that through faith their mountains would shrink to molehills. So many men and women, through more than a century and a half of the Capital's history have brought their burdens to this church and found rest for their souls.

The pastor has often helped to solve problems of statecraft by evoking the presence and help of God for presidents and cabinet officers, senators and congressmen down to the anonymous one. Men and women have been freed of anxiety through the ministry of the church.

Presidents

Our church has numbered several of our presidents among its worshippers. John Quincy Adams attended regularly and served as one of our trustees. Foul weather was never an obstacle to his attendance. He was solicitous not only for the welfare of the church but also

for its members. At one time when money was badly needed to defray a bill of the church he loaned \$1200.00 On another occasion he assisted the pastor in buying a home and later when the pastor decided to dispose of it President Adams purchased it from him at its increased value. The closing words of the inscription on his tombstone at Quincy, Massachusetts fittingly describe him, "This Christian sought to walk humbly in the sight of God."

President Andrew Jackson during a portion of his two terms of office also worshipped here. His attendance was broken off at the time of the Peggy Eaton affair. President Martin Van Buren sometimes visited our church as did William Henry Harrison who succeeded him. President James K. Polk was a member of our congregation. President Franklin Pierce not only attended both the morning and evening services but often the week day ones. He believed that every man in public life should set an example of reverencing religion. Another member of the congregation was James Buchanan. The close relationship of Abraham Lincoln with our church and our pastor, at that time Dr. Phineas D. Gurley, is told elsewhere in our history. After Lincoln's death, President Andrew Johnson was an occasional worshipper. So here is evidence that God has always been influential in high places in our Nation's Capital.

**Vice
Presidents**

Among the Vice Presidents who have been of our congregation were in the order of their service John C. Calhoun, South Carolina, Hannibal Hamlin, Maine, Schuyler Colfax, Indiana, William A. Wheeler, New York, Thomas A. Hendricks, Indiana, ¹Adlai E. Stevenson, Illinois, and William P. Frye, Maine. The latter served as Acting Vice President.

**Cabinet
Members**

Of the cabinet members there were Secretaries of State James G. Blaine, F. T. Frelinghuysen, ²John W. Foster, Walter Q. Gresham and William Jennings Bryan whose funeral services were conducted from our church. The Secretaries of War were James D. Cameron, ³Robert T. Lincoln whose committal services were preached by our Dr. Sizoo; Redfield Proctor, Stephen B. Elkins, Russel A. Alger

¹Grandfather of Adlai Stevenson, our present representative to the United Nations.

²Grandfather of John Foster Dulles, formerly Secretary of State and Allen Dulles, Director of Central Intelligence Agency.

³Son of President Abraham Lincoln.

and the Assistant Secretary of War Henry S. Breckenridge. It will be recalled that our pulpit Bible now in use was the gift of devout attendants, Secretary of the Army and Mrs. Robert T. Stevens. The Navy has been represented by Secretaries Samuel L. Southard and James C. Dobbin and the Treasury Department by Secretaries Thomas Ewing, Benjamin H. Bristow and Assistant Secretary John B. Hawley. Of the Justice Department there have been Attorney Generals William Wirt, Benjamin F. Butler who served as teacher in our Sunday School and John W. Griggs. The Postmaster Generals were Charles A. Wickliff, Jacob Collamer, William F. Vilas, Wilson D. Bissell and Wiliam L. Wilson. The Department of the Interior which was not created until 1849 was represented by Secretaries Thomas Ewing who had previously served as Secretary of Treasury, William F. Vilas who had previously served as Postmaster General, John W. Noble and Hoke Smith. James Wilson, Secretary of Agriculture will be remembered by some of our present members. He was better known as Tama Jim.

**Legislative
Personnel**

The United States Senators and Representatives who have been attendants at our church are far too numerous to mention and what is more our records do not show all of them. So many preferred to keep their memberships in their home churches because of the uncertainty of the tenure of their office. But many has been the individual who has contributed his time and talents even though only adherents. To mention a few there were Senators Calvin S. Brice of Ohio, J. C. Burroughs of Michigan, Francis M. Cockrell, of Missouri, Henry W. Corbett of Oregon, Henry G. Davis of West Virginia, Charles J. Faulkner who later was our Minister to France, Arthur P. Gorman of Maryland, James McMillan of Michigan, E. D. Morgan who subscribed for organizing the Northern Presbyterian Mission, Kenneth S. Wherry of Nebraska, Majority Whip and David L. Yulee of Florida.

Among the representatives there were Honorable David K. Cartter who later served as U. S. Minister to Bolivia during President Lincoln's administration and then as Chief Justice of the Supreme Court of D. C. (now the District Court), Israel M. Foster who later served as Judge in the U. S. Court of Claims, Charles N. Fowler, a pewholder for many years, Charles W. Gillet of New York and a pewholder also for many years, Halbert E. Paine who had served

as an officer during the Civil War, John A. Rockwell who served later as Judge in the U. S. Court of Claims, Nehemiah D. Sperry of Connecticut and our present teacher of the Couples Class "Jim" Wright of Texas.

Judges

Among the judiciary attendants are numbered Robert C. Grier, William Strong and John M. Harlan, Justices of the United States Supreme Court. Judge Harlan was most active in our church activities. He served as Elder and later as Trustee and was organizer and teacher of a Sunday School class. Then there were Edward Dumbauld, now Judge of Court of Common Pleas, Uniontown Pennsylvania, John Marshall, Lawrence Weldon and ¹Arthur Douglas MacArthur who was judge of the District of Columbia Court, now called the District Court. Samuel E. Whitaker, Judge of the Court of Claims is one of our valued Trustees. Edith Cockrill formerly Judge of the Juvenile Court is the present teacher of our Goodpasture Class.

Military Personnel

The military personnel were often transient and their assignments were often of uncertain duration. To list all would resemble a listing of the early volumes of Who's Who. It is well to note that regardless of rank they felt the need of worshipping. There were Generals R. C. Drum, Judge Advocate Generals Dunn and Davis, Walter Howe, Randolph B. Marcy, Inspector General, McClellan, A. McCook, Lawton, Silas Casey and Breckenridge also an Inspector General and a general officer in the field through the War with Spain. The Navy was represented by Admirals Foote, Wadhams and William T. Sampson.

Professional Attendants

The distinguished citizens of our medical and dental professions have been many. Of our District's Commissioners there have been Henry B. F. Macfarland and John W. Ross. The last Territorial Governor of the District, Alexander R. Shepherd and his wife were the donors of our first organ. The field of education is represented by J. Ormond Wilson and Alexander T. Stuart, Superintendents of Schools, Commissioner of Education Dr. W. T. Harris and Jeremiah M. Wilson, member of the Committee of Education, and ²Dr. Edwin N. C. Barnes, Director of Public School Music of the District's Schools. Cloyd Heck

¹Grandfather of General Douglas A. MacArthur of World War II fame.

²Also served as Elder 1930-1952.

Marvin, President Emeritus of George Washington University is one of our valued members as is also Dr. Elizabeth Peet a loyal member since 1929. Miss Peet retired in 1950 after fifty years of service at Gallaudet College, forty years of which she was dean of women, Gallaudet College had been previously represented by its President Edward M. Gallaudet. Mr. and Mrs. J. C. Kalleen of the District Reform School have also worshipped at New York Avenue. Of the professors there were Harshman, William Harkness, L. Westcott, Joseph C. Gordon, A. G. Wilkenson and our beloved Miss Marjorie Webster, head of the Marjorie Webster Junior College. She is an active member and has endeared herself in many ways to our church.

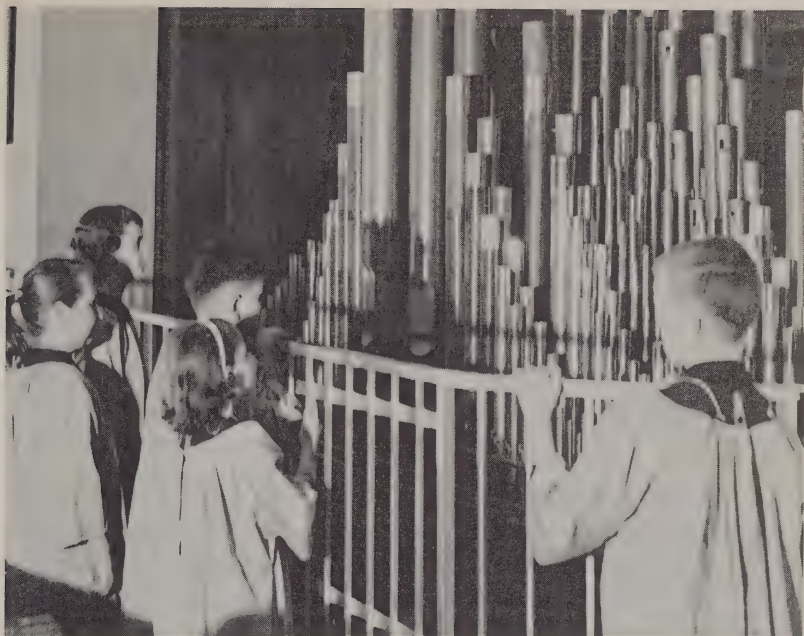
Mr. Melville B. Grosvenor of the National Geographic Magazine Staff was formerly one of our deacons. Professor Simon Newcomb, head of the Naval Observatory Joseph Henry, Director of the Smithsonian attended. We also have those from outside of the United States. Of those there were ¹Lady Franklin who resided here during the time that search was being made for her husband in the Bering Sea area. The Chinese Legation was represented with a member—Chan Chan Sin.

Writers

Our story would not be complete without mention of Mrs. Catherine Marshall who has been the author of several books. Mrs. Joyce Warren who has made rich contributions to the New York Ave-news is the author of several delightful novels. One of her first was "Peacocks and Avarice," the scene of which is laid in England, her birthplace.

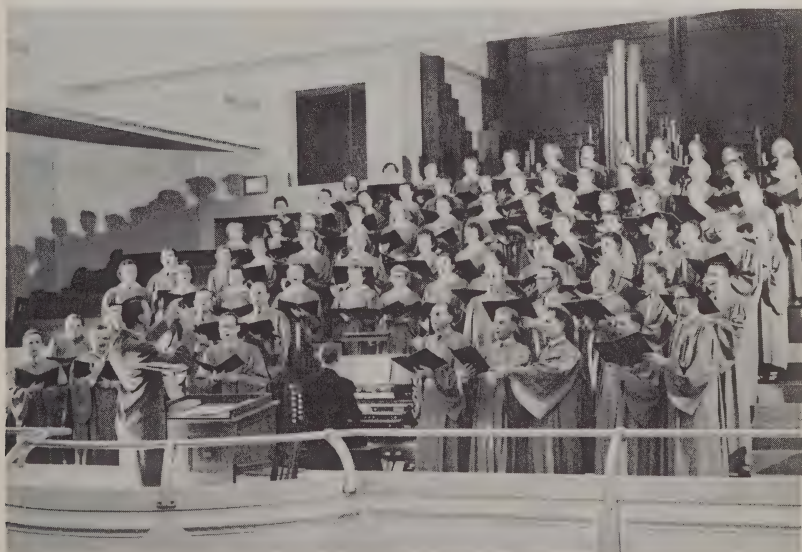
Our church, it is true, is a place where presidents and many noteworthy people have worshipped. It should be strongly emphasized, however, that it is a place where people seek, find and worship God; that this edifice is not a monument to history but it is the Lord's house.

¹Her husband was Sir John Franklin, famed explorer Northwest Passage area.



**The George Whitney White Memorial Organ
The New York Avenue Presbyterian Church**

Mr. Ruckmick



**The New York Avenue Presbyterian Church
Sunday Morning Choir**

Mr. Ruckmick

Discords and Harmonies

. . . Praise Him with stringed instruments and organs—
—PSALM 150:4

The changing styles in church music have caused many sour notes, and one cannot write about it without sounding some discordant ones. While it is an exaggeration to call the choir the War Department of the Church, it has, at least in this Church, caused deep cleavages as we strove to catch up with the times.

In our early days it was the practice to bar all instrumental music. The congregation depended upon a precentor and his tuning fork to sound the key. The absence of hymnals was compensated for by lining out one line at a time, and then having the congregation sing it. All this has been replaced by elaborate organs, occasionally orchestras, frequently revised hymnals and chorus choirs. The following quotations will give an insight into the early music of the church:

¹"Resolved that the Session will do all in its power to encourage the choir of singers by inviting persons to unite in the same but they recommend that instrumental music, with the exception of the bass viol be not used on the Sabbath at any hour, and that no instrument be used during divine worship and that there be no practicing after quarter past three o'clock P.M. unless it be to sing one or more hymns for devotion which may be continued until the minister ascends the pulpit."

²"Resolved that the pastor take measures to ascertain the wish of the church respecting a change of hymn books."

¹Minutes of the Session, Second Church, March 27, 1826.

²Minutes of the Session, Second Church, August 26, 1853.

¹"After some conversation it was resolved that the Assembly's Psalm and Hymns be used in our Sunday worship in the church."

²"Resolved that we deem it wise and for the edification of the church committed to our care that the 'Hymnal' should be substituted in the service of the sanctuary for our present book of 'Psalms and Hymns' and we will make the change if possible before the close of the present year."

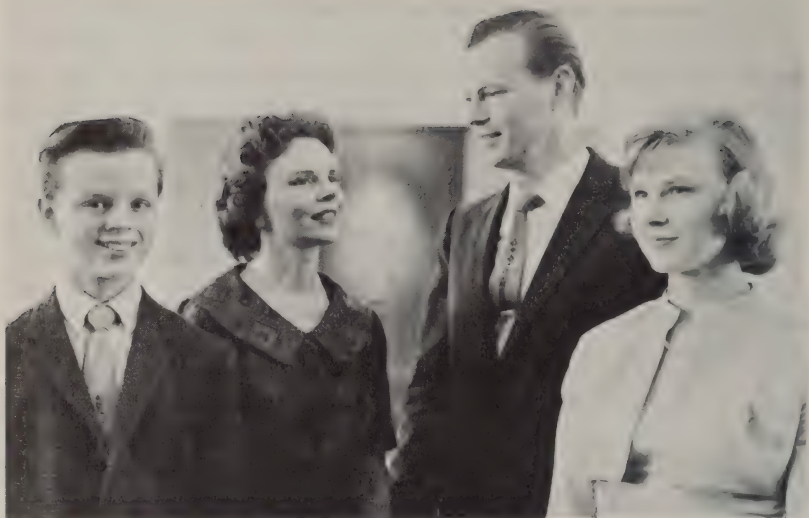
³"The Session voted to call a meeting of the congregation to adopt a resolution to direct the leader of the choir to use The Presbyterian Psalmodist for worship services." At the same meeting of Session a resolution was passed asking the congregation to decide the expediency of introducing an organ into the church.

Organs In 1874 Alexander Shepherd, Territorial Governor of the District of Columbia, and Mrs. Shepherd gave our church its first organ. It was known as the tractor type. The passage of time and its long use made it imperative that it be reconstructed. The present organ is a memorial to George Whitney White, former Trustee, by his widow, Mrs. White. The case of the old organ was recast to preserve as much as possible of the original organ. "It embodies the advance made possible by the electronic pneumatic mechanism, the modern development in wind distribution, the tonal traditions of yesterday with the enchanting voices of today, and a console having every modern convenience for the organist." Paul H. Fishbaugh, Trustee and our organist (representing Mrs. White), Walter C. Clephane, Trustee, Stanley D. Willis and Ernest M. Skinner and son, organ builders, collaborated in the creation of this remarkable instrument.

¹Minutes of the Session, Second Church, November 25, 1853.

²Minutes of the Session, F Street Church, September 8, 1858.

³Minutes of the Session, New York Avenue Church, November 4, 1867.



Mr. and Mrs. Stephen Prussing, Henry S. and Catherine J.
Choir Director

The New York Avenue Presbyterian Church

Mr. Ruckmick

Dr. Peter Marshall, pastor of the Church, preached a sermon entitled "The True Simplicity" on the occasion of the dedication of the organ July 5, 1942.

The following is the address given by Dr. Marshall at the time the organ was dedicated:

"The True Simplicity"

"The simplicity that is in Christ."—II CORINTHIANS 11:3

The phrase "back to the horse and buggy days" had a sneering connotation as used by the advocates of change in the last ten years. Now the exigencies of war have driven us back, literally, to the days of the horse and buggy. The automobile may soon be off the streets altogether, and the bicycle and the horse carriage return to their former glory, romance, and usefulness. The oil burners with their thermostatic controls may soon be replaced with the cheerful coal

fire. Indeed, we are going back to a simpler life forced upon us by the war.

Is there not some hope that we may rediscover the simple life and get back to old-fashioned principles? Something of dignity, something of quiet, steadfast simplicity has been stolen from us by this frantic hurrying complex age.

The word "simple" itself has been roughly handled over the bargain counters of modern speech. Originally it was a good word. It stood for a noble, shining virtue. But nobody likes to be called "simple" today. Once it meant unassuming, straightforward, sincere, and innocent. Now the word has come down in the world and is associated with lack of intelligence—at the best naive, at the worst, foolish.

Yet, all the world's great men have been simple, as simple as children. In fact only the simple can be great, and no man can be a saint without a deep simplicity of soul. We have to guard against a false simplicity.

The simple life for which I plead would not rid itself of the gains of yesterday and become primitive again. It would be dedicated, like a certain new apartment house in New York City, "to be romance of yesterday and the convenience of tomorrow." And everyone knows that the romance of yesterday did not lie in the absence of modern conveniences, but in the presence of old-fashioned principles.

In a very significant sense this organ which we dedicated today links the romance of yesterday with the convenience of tomorrow. The original organ was the gift of the Honorable Alexander Shepherd, the last Governor of Washington, and it was built in 1873. It had almost reached the allotted human span of three score years and ten. Since Mrs. White was anxious to preserve as much as possible of the original organ, the case has been recast, so that in a very real sense the old organ, being dead, yet speaketh in the new.

It is strange to find among the advertisements in popular magazines the statement about an insurance company: "We are an old, conservative company, operating on old-fashioned principles." Almost everything advertised today is praised because it is new, modern, the very latest thing. This was a different note.

While modernism and the latest smartness may be de-

sirable in radios and plumbing, in certain other directions on which security depends, old-fashioned ideas and principles are to be preferred.

Let us not be ashamed, then, to declare that this church clings to its old-fashioned function—to help men and women in turbulent times, in days of stress and anxiety, to hear divine voices, to see visions, and to feel the uplift that will inspire and strengthen the soul. We should be proud to run on these old-fashioned principles.

Our grandparents may not have been altogether successful, although it depends how you interpret success. They did have their faults, and perhaps a good deal of wickedness went on under cover, but they held the right things out in the open. A promise was a promise. A man's word was his bond. Truth was sacred and integrity was more to be desired than much money. A good name was preferred to a good time.

If Abraham Lincoln were to reappear in Washington today, he would be bewildered by our traffic lights. The stream of automobiles would frighten him. He would not be able to drive a car. The radio would puzzle him and electric light amaze him. He would be confused and helpless among our gadgets. He would not know about them. But he would know what Truth is, and what a promise is. He would recognize dishonesty and cheating, whether in politics or private life. He would know what conscience is and he would be able to define what is right and what is wrong, for these fundamental things do not change.

It is still better to be generous than selfish; to tell the truth rather than a lie; to be a loyal friend rather than a false one; to be brave rather than be a coward. Because God is still God and He is the same today as He was yesterday.

These qualities were found in George W. White, in whose memory this magnificent organ is given. All who knew him realize, as the Washington Post said editorially: "that he was a true gentleman of the highest integrity, of absolute dependability, of pervading ideals discernible through his pronounced personal modesty and stronger in their influence because of this leader's mellow, unselfish and charmingly whimsical disposition. . . . He was constructively conservative in his profession, his politics, and his philosophy.

But his conservatism was of that admirable and too infrequent type which really seeks to conserve, in the interest of the future, the best of what humanity has learned, through the test of long and bitter experience, to be practical, to be reliable, and to be true.

You will remember the Century of Progress Exposition held in Chicago a few years ago. It portrayed for us the changes brought about in a hundred years—a century that came in on horseback and went out in an airplane. It came in lighted by a tallow candle and went out in neon signs and indirect electric lighting. It started with scratching quill pens and ended with chattering typewriters and the roar of power presses. At its beginning letters were carried by messenger and at its close news was spoken into microphones and instantly heard in every home. Truly great changes were wrought in that century.

We improve the means by which we live, but not the ends for which we live. The ideals and homely virtues which were kept before people during what we call the Victorian Era, are being quietly relegated to the background of our modern life.

This war will be in vain if we entered it only to maintain the status quo. As the President said in his address to Congress: "We of the United Nations are not making all this sacrifice . . . to return to the kind of world we had after the First World War. We are fighting today for security and progress and for peace, not only for ourselves but for all men . . . not only for one generation, but for all generations. We are fighting to cleanse the world of ancient evils, ancient ills."

Exactly! But that can be based only on moral principles. There is much in America today that does not deserve to survive, much that is not worth fighting for.

We cannot go on living forever on the capital of freedom purchased by the American Revolution. We must sacrifice, discard the non-essentials, and, with God's help, we must save America, not as it is, but as it ought to be. It is not the skin of America we seek to save, but its soul.

There must be some way, even in war-frenzied Washington, to get back to the true simplicity that must be in

the hearts of those who love Christ and sincerely try to follow Him.

Think how simple the earthly life of Jesus was. A village carpenter He was, repaired the flat roofs of Galilean homes, making tables and chairs, and yokes for the plow. He had nowhere to lay His head, no property, nothing material to bequeath save His seamless robe. "A Man's life," He said, "consisteth not in the abundance of things which He possesseth." When will we learn that for ourselves?

Consider how simple was His speech. "The common people heard Him gladly." The Rabbis spoke over their heads. Christ spoke straight to their hearts . . . so straight that none could miss His meaning: so practical that they saw at once how it could work from day to day.

The simplest language is often the most profound. The Sermon on the Mount is simple in language. Has anyone ever yet plumbed its depths? The Gettysburg Address uses simple words. Could it have been better expressed? Is not the call to follow Christ simple? How wrong we are when we try to make it complicated! "Trust and obey," as the old hymn has it, is still the perfect formula for Christian living.

"Follow Me," said Christ. "Whosoever heareth these sayings of mine, and doeth them I will liken him unto a wise man." True wisdom, then . . . is it not trusting Him, following Him, and trying to obey Him?

It is quite simple. Perhaps too simple for this skeptical, poignantly questioning age. Do not let us blame the times—the changes brought about by the war, or the New Deal, or modern society. It is our own fault. We have been trying to secure a place in society as well as in the Kingdom, trying to serve God and human masters as well, trying to have both ways—God's way and our own way. It simply cannot be done. You can't be simple if your heart is divided! So, the secret is, give your heart to God!

During the last war, at the close of a variety entertainment given in London for men going over to France, a young officer rose at his Colonel's request, to express the men's thanks. He did so, with humor and grace. Then, suddenly, with a change of tone and expression, he added: "We are soon crossing to France and to the trenches, and very possibly,

of course, to death. Will any of our friends here tell us how to die?" There was a long, tense silence. Nobody spoke, for nobody knew what to say. But then, amid the embarrassment, one of the singers made her way quietly to the front of the stage, and began to sing the great aria from "Elijah," "O rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desires. O rest in the Lord." That was the answer, and when she finished there was not a dry eye in the room.

That is the great secret. And that is the message this organ will sing. "O rest in the Lord".



Midnight Services—Christmas 1958
The New York Avenue Presbyterian Church

Mr. Ruckmick

In May of 1957, in order to honor the anniversary of Dr. Peter Marshall's birth, a carillon was installed in the

steeple. It was the gift of one who preferred to remain anonymous.

Several organs and pianos have been added to the musical equipment of the Church from time to time by Misses Nellie Brown, Bertha Moore, Maxine Lowry, Mr. and Mrs. Thornton Brooks, and Mr. and Mrs. Frank Nesbit. Two Steinway grand pianos are gifts of the 'present choirs.

Quite a decided change from the days when all instruments were barred except a bass viol! One wonders if congregations who felt so strongly about this use of instruments in the worship service had made a complete break with the Old Testament, whose pages ring with the sound of trumpets, horns and all manner of stringed instruments such as harps and psalteries, and of percussion instruments such as cymbals.

Both in war and peace, the forerunners of military bands led the people of God to battle or to worship, and a burst of music, instrumental as well as vocal, brought down the walls of Jericho.

Stormy
Weather

Quite a storm arose from Dr. Radcliffe's pronounced views on the subject of church music. The congregation had been led for years by the organ and a precentor with no choir. But fashions had changed and a paid quartet was the prevailing custom in the gay nineties, so New York Avenue Church had to conform. Many of the conservatives found this hard to take, so withdrew to join the Church of the Covenant,² an offshoot of New York Avenue Church.

The events leading up to the exodus began in the Session, March 22, 1898. ³Elder John W. Foster read a paper at that time on the recent action of the congregation relative to the new arrangements for the church music, stating that no provision had been made in the budget to pay for four soloists. ⁴Elder William B. Gurley offered to be personally responsible for the music budget until suitable provision

¹See Appendix for Lists of Choir Members.

²Church of the Covenant, now National Presbyterian Church, formed by group of fifty-six dismissed from our church on October 11, 1885. They desired to worship nearer their homes. See list in Appendix.

³Ex-Secretary of State and maternal grandfather of John Foster Dulles (former Secretary of State) and Allen Dulles (Director of Central Intelligence Agency).

⁴Son of Dr. Phineas D. Gurley.

was made by congregational action. At the annual meeting of March 1900 the congregation authorized the Board of Trustees to meet choir expenses out of the ordinary revenues of the church, thus solving the question of choir expenses which had been disrupting the harmony of the church for years.

Peace reigned and the quartet led the singing, with lapses. In 1908 the absence of a tenor reduced it to a trio. In 1922 the volunteer choir organized by Elder D. E. Winstead carried the music over the difficult two years between ¹Dr. Radcliffe's resignation in May 1922 and Dr. Sizoo's installation in May 1924.

For years the only members of the music department were the organist and the precentor. The congregation wanted neither the expense nor trouble of a choir. In 1896 the quartet system had been initiated. It lasted off and on until 1939. In the interim a volunteer choir was organized in 1922 but it was short-lived.

Westminster Choirs The vogue for chorus choirs received its great impetus from the Westminster Choir of Dr. John Finley Williamson in Dayton, Ohio. His choir led to the beginning of the Westminster Choir School at Princeton, New Jersey. The repercussions of this new fashion reached our church shortly after the coming of Dr. Peter Marshall as pastor in October 1937. Again the change to this new type was effected in our church but not without dissatisfaction, hurt feelings, displaced persons and all the other accompaniments of upheaval.

New Choir Director The quartet and organist resigned and Charles Dana Beaschler, recommended by the Princeton Choir School, came to organize our chorus choir in July 1939. The great influx of young people due to the onset of World War II furnished the personnel and the choir members were secured.

Robes The stoles of gold colored satin were to be worn first with the new robes at Easter in 1940. The sewing section of the Women's Society for Missions worked in relays by day and night to have them finished in time.

¹Resigned because of advanced age.

Charles Dana Beascheler was appointed our director of music July 9, 1939. He was born in Weston, Ohio, the son of a Methodist minister. His career as conductor began at eighteen years of age in his father's church. He attended Toledo Conservatory, Toledo, Ohio, The College of Music, Cincinnati, Ohio, The Ithaca College of Music, Ithaca, New York, and the Westminster Choir School, Princeton, New Jersey.

He served as music director in churches in Toledo and Columbus, Ohio, Auburn, New York, and Pittsburgh, Pennsylvania before coming to Washington. He taught at Collinwood Conservatory at Toledo and the Berry School in Rome, Georgia.

During his eleven years in Washington, aside from his choir work at The New York Avenue Presbyterian Church he conducted the Washington Civic Symphony, appeared on radio programs and participated in the annual presentation of The Messiah at Constitution Hall. In his church work here his series "Great Music of the Church" intensified the love for music of many hearers. During his stay he presented ten oratorios and thirty cantatas ranging from the Bach B Minor Mass to the Verdi Requiem. He resigned in 1950 to accept the position of Minister of Music at the First Presbyterian Church, Baton Rouge, Louisiana.

On April 13, 1948 the Sessional Music Committee set forth their Policy Statement. This policy is still in effect.

Sessional Music Committee—Policy Statement

Adopted by Session, April 13, 1948

In keeping with the objectives of the Westminster Choir Plan, The New York Avenue Presbyterian Church will develop its musical program as follows:

1. *Director of Music.* A full time director of music will be employed by the church. The church undertakes to pay a salary commensurate with the standing of the church and with the proficiency and experience of the director, so that he may be free from financial anxiety and be able to give his undivided attention to the musical program of the church. The foregoing does not mean that the Director of Music is prohibited from engaging in outside activities for remuneration; his liberty to do so is recognized to the extent that such activities shall not interfere with his regular duties and that they be conducted elsewhere than on the property of The New York Avenue Presbyterian Church.

2. *Leadership in Worship.* In order to encourage congregational participation in the service of praise, leadership will be given by choirs

and choruses of volunteers. To provide appropriate leadership in meetings and services other than those held in the sanctuary, plans will be developed to meet this need, both by the organization of graded choirs and by utilizing the musical ability of individuals and small groups in vocal and instrumental music.

3. *Training of Choristers.* In recognition of the voluntary service given by choir and chorus members the church undertakes to provide through the director of music and without cost to the individual personal training which will increase both proficiency and usefulness. Recognizing the many difficulties attending the personal training of the large number eligible for such assistance, the director of music will use his discretion in determining the procedures by which this goal will be achieved.

4. *Choir Engagements.* Recognizing the many values attending appearances of the choir in places other than their own church, such engagements on a limited scale are encouraged, provided however that all such engagements shall have advance approval from the music committee, that the church shall always have first choice of date for seasonal programs, and the services of the sanctuary shall never be left without adequate choir leadership.

5. *Organist.* The organist is not regarded as a full time member of the church staff. His fixed responsibilities are those customary to the service of the sanctuary, including the rehearsals of choirs and choruses and instrumental leadership in the mid-week service. Such additional service as the organist can provide is left undefined and is left to his initiative. The organist shall have sole control under the Session over the use of the church organ. In order to conform with current tax rulings it is not permissible for the organist to receive payment for tuition which he may give on the church premises.

6. *Summer Music.* It is expected that the director of music will arrange for adequate leadership for the services of the sanctuary and for the provision of special music during the summer months. Leadership of the congregational singing by a quartet is not regarded as adequate. It is expected that arrangements be made for a nucleus of the choir and chorus to be in regular attendance to lead the singing of the hymns.

7. *Special Vocalists.* Adherence to the principle of volunteer service by choralists does not preclude the occasional payment of honoraria to special vocalists in rendering of oratorios, cantatas, or other special musical program. Before any commitment is made there will be agreement between the director of music, the chairman of the music committee, and the church financial secretary as to the date involved, the selection to be sung, and the amounts to be paid to the special vocalists.

8. *Program for the Year.* The musical program for each year shall be outlined in advance by the director of music committee and submitted to the Session together with the itemized estimates of the costs.

* * *

Fishbaugh We have been blessed with some fine organists. In our more recent time was Paul Whitney Fishbaugh. He was born and reared in Washington.

He was graduated from the District's schools and the Peabody Conservatory of Music, Baltimore and studied under John Porter Lawrence, former organist in our church. During Dr. Sizoo's pastorate Paul became our organist. He was instrumental in acquiring the George Whitney White organ. He was a close friend of Mr. George Whitney White and served on the Board of Trustees with him. Later it was through this close relationship that Mrs. White turned to him in 1942 for his technical advice in choosing a fitting memorial to her husband. As stated earlier, he closely supervised the fine organ during its construction at the Ernest M. Skinner and Sons Organ Company in Boston. This same organ with some changes is our present fine instrument which we so enjoy. New York Avenue Presbyterian Church is indebted to Mr. Fishbaugh for a gift which will be enjoyed down through the years.

Watkins

Mr. William Watkins succeeded Mrs. Karlian Meyer Alde as organist. He served us from 1948 to 1956. He was born in Danville, Virginia in 1922. After graduation from high school he entered Peabody Conservatory of Music in Baltimore. He had enjoyed the piano since childhood and the organ since he was fifteen. After serving in the Army during World War II, he returned to Peabody Conservatory where he won the Conservatory Artist's Diploma. This award has been granted only eighteen times since the Conservatory was founded in 1888. He was graduated in 1948. From time to time Mr. Watkins gives organ recitals not only in Washington but all over the country. In 1949 he was winner of the Young Artist's Award in a competition held by the National Federation of Music Clubs. Describing the recital he gave on September 28, 1954, Paul Hume, music critic of the Washington Post, wrote, "Watkins, in his penetrating disclosure, placed us deeply in his debt in a way that few organ recitalists manage to do." He supervised the reconstruction of the organ on removal to the new church in 1950, and subsequent enlargements and additions made by the Aeolian-Skinner Company. These have added greatly to the efficiency and range of our organ. Mr. Watkins left our church to assume the duties of organist in the Georgetown Presbyterian Church.

Meyer

On October 15, 1956, Mr. Charlton Meyer became the musical successor of William Watkins, organist. He was born August 3, 1925, one of a family of



**Children's Choirs—The New York Avenue Presbyterian Church
Singing Christmas Carols at Episcopal Eye & Ear Hospital
and Emergency Hospital.**

(Courtesy Mrs. Mildred Mugridge)

four children. He is a native Washingtonian. His musical career began at the tender age of five when Hans Kindler became interested in him. His early education was acquired in the schools of Washington. He graduated from Western High School. He trained at the Curtis Institute of Music, Philadelphia, and has appeared as pianist with the Philadelphia Symphony Orchestra under Eugene Ormandy. He has also been official pianist with the Army Band at Fort Myer. On assuming his new duties here he also continued to serve as head of the piano department at the University of Maryland and as their Chapel organist. He married Shirley Steinquest on October 6, 1956. She is director of music at Little Falls United Presbyterian Church and has been their director since the church was first started. She is a graduate of Sherwood School of Music, Chicago, Illinois, where she majored in voice.

All of Mr. Meyer's family are musically minded, but only one other, his sister, Mrs. Karlian Alde, has made music her profession. She served as our organist during six years of Dr. Marshall's ministry.

Prussing We were most happy and doubly blessed when Stephen H. Prussing came to us. Not only did we gain a music director but also a charming and talented choir member in the person of Mrs. Prussing. Mr. Prussing began his work in the ministry of music with the new church in December 1950, the same year that Dr. Docherty came to us. He came to us from Plainfield, New Jersey, and was selected from among fifty candidates recommended for the position.

He hailed from California, having been born in Glendale in 1924 and he was the youngest of three children. He begged his parents for piano lessons, being in no doubt even then that he would find his life's work in the musical world. After high school he entered Occidental College, Los Angeles, California where he took an A.B. degree. While there he met Mary Helen Roberts, the leading lady in the college dramatic club. On May 12, 1945, just before his graduation, they were married. He said, "Our wedding was wonderful, held out of doors in a rose garden with the College Glee Club singing a capella." In 1945 the Prussings left California for New York where Steve attended the Juilliard School of Music. Here he studied choral conducting under Dr. Robert



Steve Prussing, Choir Director and Members of Choir
in Gilbert & Sullivan's *Iolanthe*

Shaw, later obtaining a post-graduate diploma and a training fellowship in choral music. After a busy time conducting choirs and community choruses in New Jersey he visited Washington. His trip here resulted in his appointment as musical director at New York Avenue Presbyterian Church.

The gradual development of a full music program for the church has been Mr. Prussing's objective. This has included music activities for younger people and children for the first time in many years.

Since his advent and with the enthusiastic cooperation of the Session's Music Committee, headed by Elder William Kerr, the choir has advanced the cause of sacred music through the presentation of many musical masterpieces. These covered both classic and modern. In some cases New York Avenue's choir has given the first performance of a new composition in this city.

He has organized five choirs. They have been composed of volunteers. There are about sixty voices in the morning choir which sings at both the 9:30 and 11:00 A.M. Sunday

services, and about forty in the evening choir. The three children's choirs have about fifteen members apiece. The Youth Choir is for young people between the ages of twelve and fifteen, the Children's Choir for those between nine and eleven, and the Bairns' Choir, a temporary one, for those between five and eight. Besides learning to sing, the children's choirs listen to records and piano music at their rehearsals, each held separately on Saturday morning. They also hear talks on lives of great composers and learn how to read music. The Junior Choir sings regularly at the 9:30 Morning Service on the last Sunday of the month. Mr. Prussing directed it at first but now Mrs. Joyce Elliott is in charge.

"Steve" as we affectionately call him, is untiring in his church activities. His morning choir rehearses from 7:30 to 10:00 P.M. on Thursday and his evening choir the same hours on Friday. In order to devote full time to his rehearsal he uses a unique method in giving his choir members a message which he wants them to have. Each week he will be found busily engaged at the church not over the piano nor a musical score but at a typewriter. He is composing his regular letter given to each adult choir member. The following is a sample:

November 20, 1956

Dear Choirs —

See you Thursday Morning at 10:00 A.M. this week. We will sing two anthems for that service and rehearse from 10 until 10:45.

This week's rehearsal, the only one, a combined-choirs rehearsal will be on Friday night. We now must prepare for the two performances of 'Messiah' and our Carol Service on Dec. 16. You know the dates for 'Messiah' both in Constitution Hall (December 1 and 2) and in our Sanctuary (December 9).

Next week our combined-choirs rehearsal will be on Thursday, the 29th, leaving the *next* evening free for the 4-downtown-choirs rehearsal with Dr. Mitchell at the First Congregational Church (10th and G N.W.). Since there are only two rehearsals this year, you must consider these both mandatory. If you cannot attend them both you should not sing in the performances. The two rehearsals, again, are Friday, Nov. 30 and Saturday afternoon, Dec. 1 at 2:00, with performances that evening and the following afternoon in Constitution Hall.

Those of you who are new to the choir can now realize that the Minstrel Show and shows like it which we perform here are an important part of our choir life together. It is good for us all to sing music-for-fun. It is good for many of you to perform special solo and ensemble acts. It is certainly good for those members of the congregation to come for an evening of sociable enjoyment and feel that this is a kind of family party.

It is good homely fun together, well worth all the trouble and fuss of putting together. We hope to have cleared close to \$500, which will clear our indebtedness on the Steinway that was so cruelly beaten over the weekend. Now we'll have to put on another show to raise money to repair it. Such a show can bring out the charity in those involved, as well as their talent and imaginativeness. And for such a happy experience none of us are to be thanked, we've already received so much joy from it all.

As for your Sunday singing, I believe that both choirs have contributed more to both services (all 3) this year than ever before. The sound has been clean enough, the words clear enough, the intonation fair enough to be acceptable musically. But the spirit of the sound has been brighter, has stood more shiningly in the foreground. Even when we have flatted and been less than clean (which we must always strive against) I have been aware that you were communicating your single mind. When the Minister gives the offertory prayer, I consider our 'gift' to be the song we are about to make and offer it to God; and I believe that enough of you do the same until we are no longer made of $\frac{3}{4}$ time and metronome markings. In our whole crowd of more than 150 people there may be no two who have the same personal theology. Some of you pray very often, others at regular intervals, others when you are in church, others not even then for one reason or another. It may only be those who pray very often who can know that prayer is not always the formal speech we make to God about our poor tortured souls, nor is it the burning desire to tell Someone of our sudden joy. Any time that we can let go of our ourselves enough to exist more as spirit than as body-plus-psychoses, the newly experienced spiritual glow is prayer. We cannot but be selfish, because we can but see through our *own* eyes, think with our *own* mind, experience with our *own* abilities. So even our prayer, by long established habit of living, is selfish. I often think that when we sing together we are not so much ourselves any longer, we are not aware of our own existence nearly so much as of the 'rushing mighty wind' we are singing. No matter how different we are from others, when we sing in our souls we right then are back in the Garden of Eden.—When I was a man, I behaved as a man, thought as a man, but when I became a child, I entered into the Kingdom, singing.

/s/ Steve

Not only is he concerned with the spiritual depths of the singing of his vocalists but he is also interested in their appearance and behavior. As each member joins the choir they are furnished a copy of a booklet titled "Choir Courtesies." Here is set forth rules of behavior and attendance. They are cleverly and simply stated as the following show:

*"Ear rings gleaming on your lobes,
Do not go with choir robes."*

*"Jangling bracelet-bands that sound, too,
Will disturb the persons 'round you."*

*"Clacking heels when you walk in
Can and do make woeful din."*

Steve's musical contributions have been most varied. Aside from his first role as musical director of the choirs, he has furnished programs for the annual Lincoln Day dinners, A Nicht at Hame, the social hour after the weekly Wednesday night programs, and delightful Gilbert and Sullivan operettas. His choirs have sung at Constitution Hall and at other churches in and out of Washington and at the outdoor programs of the National Capital Park Service. He has played the piano at the Water Gate Concerts.

Retreats It was during this last decade, too, that choir retreats have been initiated. The first was held at Camp Letts (Y.M.C.A. Camp for the Washington area) on the Rhodes River south of Annapolis, Maryland in mid-April 1959. A theological dictionary dated 1833 aptly describes a retreat in part as the hour of solitude in the hour of meditation wherein one reviews the actions of his past life. "He corrects what is amiss. He rejoices in what is right and wiser by experience, lays the plan of his future life. The great and the noble, the wise and the learned, the pious and the good have been lovers of serious retirement. On this field the patriot forms his schemes, the philosopher pursues his discoveries, the saint improves himself in wisdom and goodness. Solitude is the hallowed ground which religion in every age has adopted as its own. There her sacred inspiration is felt, and her holy mysteries elevate the soul; there devotion lifts up the voice; there falls the tear of contrition; there the heart pours itself forth before Him who made, and Him who redeemed it. Apart from men, we live with nature, and converse with God."

Choir retreats include private devotions, sessions of group singing, planned entertainment and free time. Without doubt these retreats have contributed to the happiness and spiritual growth of our vocalists.

With Steve Prussing's deep insight into the beauty of music and into the simplicity of holiness no wonder that his choir shows the marks of his inspiration.

The Library

"And there are also many other things which Jesus did, the which, if they should be written every one I suppose that even the world itself could not contain the books that should be written."—JOHN 21:25

No mention is found of the existence of a library in our church before 1859. In the Minutes of the Session of August 8 of that year it is recorded that Joseph A. Deeble was Librarian and A. Alexander Ker, Assistant Librarian. It was further stated that the libraries of the two churches, (i.e. The F Street and Second Churches) would be combined and that those books no longer needed would be given to the Capitol Hill Sunday School.

In the Library of Congress there are two small pamphlets of great interest to our church. They are catalogues of the Sabbath School Library of The New York Avenue Presbyterian Church printed in 1860 and 1870. From them we learn what books were to be found in this predecessor of our present Christian Education Library.

The 1860 catalogue shows that the library was divided into three sections. The Infants' Library List contains two hundred fifty-one entries with such intriguing titles as "Andrew and his Whip," "Blind Little Lucy," "Early Dew upon the Tender Plant," "Flowers and Weeds," "Hymns for Infant Minds," "Precept upon Precept," "Rough Rhymes," and "Small Sins no Trifles." The Medium Library List has five hundred fifty-four entries including the following: "Am

NOTE: For portions of this story of our library we are indebted to Mrs. Virginia Allen, a beloved member who died in 1958 and to her husband, our present Librarian, Mr. Joseph Allen.

I a Sinner?," "Blossoms of Piety," "Grains of Gold," "Two Homes Contrasted," "Wings and Stings," "Wisdom, Folly and Prudence." The Teachers' and Larger Scholars' Library list shows four hundred forty-one entries and includes "Ancient Egypt," "Biblical Interpretations," "Catacombs of Rome," "History of the Inquisition," "Iona," "Pilgrim's Progress," and "Why am I a Presbyterian?" Since the remarks at the end of the catalog state that a "large number of the books of the Library are not mentioned at all, it is evident that the entries numbered well over twelve hundred forty-six.

The 1870 catalogue is divided in an entirely different manner, the first section being titled "Anecdotes and Tales" and the second section "Miscellaneous." Another difference between the two catalogues is that in the earlier one the books are entered under their titles whereas in the later one they are given under the author just as our books are today. Under "Anecdotes and Tales" there are four hundred thirty-four books listed and under "Miscellaneous" three hundred five. As would be expected, the 1870 catalogue shows that while many of the same books remain in the library, a number of others disappeared from the shelves and new ones took their places.

How interesting it would be if we had catalogues for 1880, 1890 and on through the decades, so that we could trace the changing content, growth and eventual fate of this early collection. But such is not the case.

Again the Minutes of the Session shed some light on our librarian. Those dated February 21, 1884 record that Mr. John B. Larner occupied that office. At that time the Session tendered him a vote of thanks for his long and faithful service and for his fidelity and zeal in the management of the Sunday School Library and they expressed their wishes that he would continue as librarian.

The story of our Church Library jumps to 1947 when our present Christian Education Library came into being. This collection was started by the Reverend James D. Bryden who was at that time our Director of Religious Education. The books were shelved in his office. The nucleus was a group of books which had been purchased by the Young People's Forum. The first four hundred books covered such subject headings as Bible Dictionaries, Children's Books of

Prayers, Christianity, Faith, Prayer, Hymns and Anthems, Judaism, Presbyterianism, Stewardship and Theology.

With money obtained from various organizations in the church for this purpose and with discretionary funds which came to his hands, Mr. Bryden bought other books and the library began to grow. Later an item for the purchase of books was included in the Christian Education budget and this continues to be the source from which money for the library is obtained. From the beginning the library has been augmented by the gift of used books but as the collection grows it becomes increasingly necessary to accept only those volumes appropriate to the purpose of the library. Occasionally there are money gifts as memorials to some member no longer with us. One such donation was a fund of about \$300.00 in memory of Mrs. Virginia Allen and two memorial funds of \$35.00.

When the old church was torn down our books were stored. When our new building was completed a room was set aside on the ground floor for the Library. It is adjacent to the office of the Director of Christian Education near the H Street entrance of the Church. It is open every Sunday morning and by arrangement occasionally during the week. An increasing number of members and friends are finding our recent acquisitions an inviting introduction to our growing collection.

There are now approximately thirteen hundred volumes. The books have all been catalogued under the experienced direction of Joe and Virginia Allen. Mr. Allen continues to devote many hours in cataloguing and keeping the catalog up to date as new additions arrive. These books are indexed in a card catalog which consists of an author and title file of about five thousand cards. There is also a shelf list of approximately one thousand cards.

Growth in the Christian life and in leadership ability depends largely on finding and using available resources. May we avail ourselves of this rich material.

Food and Fellowship

"And having food . . . let us be therewith content."—
I Timothy 6:8

Food Service

The church is not really a building. It is a fellowship of committed people. To supplement the fellowship of worship, the congregational dinner offers opportunity for making new friends and meeting old ones.

Committee

For years our congregation dreamed of a more adequate kitchen. As so often happens, the realization of the dream created new problems of organization and supervision of our very modern plant. Soon after the new church was opened, operating on the old axiom "where there's a will, there's a way," a small group made up of representatives of the congregation's various church organizations met with a definite objective of solving the problems. With a grant of five hundred dollars from the trustees, they formed a committee and hired Mrs. Helen Gray as the first dietitian.

The idea of serving regular church meals for the convenience and closer fellowship of its members had been instigated by Miss Jewell Smith and Mrs. Henry (Mary) Austin. Commander Vernon Johnson gave them encouragement and advice, and later Elder Arch Whitney joined them. Dr. Docherty then took steps to organize the committee. These four members constituted the initial one plus the addition of John Weber who acted as financial adviser.

Dietitian

Mrs. Hilda Aiken followed as dietitian until she was forced to retire because of ill health. She was assisted in the kitchen by Mrs. Jessie Aiken who came to the church after spending a full day serving students at Anacostia High School. Dock Herndon, our capable chef,

also worked a full eight-hour day as chef at St. Elizabeth's Hospital.

**Food
Service
Manager**

Our new food service manager is Mrs. Agnes J. Young. She followed Mrs. Gladys Brake who served us for a short period. Mrs. Young came to New York Avenue this fall. It was a fortunate circumstance that we were able to secure her services. On her return to her home in Texas after spending the summer at Cornell Hotel Administration she stopped in Washington for a visit with a friend. While awaiting her friend's return she glanced through the classified section of the Sunday newspaper. There she noted our New York Avenue's advertisement for a dietitian. She followed through on this with her application and interview. The result: our prayers were answered. She had previously served in a similar capacity in a church in San Antonio, Texas. Mrs. Young's husband died several years ago. She is the mother of three daughters and has nine grandchildren.

The food which she serves is wholesome, varied and attractively arranged. The large number of persons who regularly meet in the Peter Marshall Hall for a sociable meal before taking part in one or another of the evening's activities at New York Avenue can testify unreservedly that it is a fine place to meet and eat.

To illustrate the extent of the food program, during the financial year of 1958-1959 there were 8,882 meals served. The total income amounted to \$8,683.00. Operating costs were \$8,477.00. The remaining income was used to buy new kitchen equipment and supplies other than coffee for the coffee hour. Not only has the entire cost of the program been covered by the nominal price charged for the meals, but also it was possible to return five hundred dollars to the trustees and to build up the kitchen equipment and facilities without appropriations from the church's budget.

The present committee consists of:

ELDER MRS. FRANK (Mabel) SIEVERS, *Chairman*

MISS HELEN GALBRAITH

MISS GRACE GOODPASTURE

ELDER JOHN W. KLOTZ

DR. JACK McCLENDON, *adviser*

MRS. WILLIAM (Helen) McCOLL

MRS. FLOYD McNAUGHTEN

MR. JAMES PATTON, *financial adviser*

MISS JEWELL SMITH

ELDER ARCH WHITNEY

MRS. AGNES J. YOUNG, *food service manager*

Gifts and Bequests

"They presented unto him gifts".—MATTHEW 2:11.

Gift Motive

In medieval days many donors of gifts to church or cathedral were intended as penance for misdeeds or for expiation in hopes of buying forgiveness or absolution. But the gifts to The New York Avenue Presbyterian Church have all been in the nature of love gifts. Many have been memorials to beloved ones whose lives hallowed the walls of the church they served. Other have been to honor those who still serve.

Policies

Many of these gifts were given anonymously and the list which follows is by no means complete as no gifts were recorded in minutes of the session until 1952. The only gift policy that had been previously agreed upon was "that in the future no religious or charitable object be presented to the church without the consent of the session except by the pastor".¹

Types

Numerous gifts of furnishings, pictures, rugs, lamps, office equipment such as typewriters, filing cabinets, sewing machines, scissors, electric irons and other useful adjuncts for the office and sewing rooms have been given by the choirs, Young Adults Forum, the Lincoln Guild, Dietitians Committee and individuals.

Besides the material gifts, the many hours of service, time and talents that have been built into the church through the years can never be recorded save in the Lamb's Book of Life. We think of Miss Annie Jackson who has been for years the choir librarian. She has devoted hours to ordering and conserving our large collection of music scores; of Mrs. Mildred Mugridge whose care of the choir robes has been

¹Minutes of the Session Jan. 31, 1853.

painstaking and outstanding; of the patient hands that have rolled bandages, stitched hospital garments, knitted scarves, mittens and sweaters for the sick and underprivileged of our national and ecumenical missions. Of the long line of sewing directors beginning with Mrs. Alvin Day. Outstanding for length of service and innovations that increased many fold the efficiency of the sewing group have been Mrs. Robert Paxton, Mrs. Helen Saylor and Mrs. Gay Kious. Mrs. Kious was instrumental in securing five new sewing machines to replace the broken ones and in increasing the average number of workers to approximately twenty-five. She has made the sewing luncheons memorable by her contribution of home made cakes and cookies. She has stretched her budget by watching for sales and by transporting heavy cartons of clothing and hospital supplies nearer to their destinations in order to reduce postage. Who but the recording angel could count them But He said "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Lot Mr. and Mrs. Frank Armstrong¹ contributed \$39,000.00 which was used to clear the debt on the lots at the rear of the church. They were communicants for twenty years and he was a member of the Board of Trustees.

Trowel Starting at the foundation of our church some of the many gifts will be enumerated. The trowel which was used in the laying of the present church's cornerstone was a gift of President of the United States, Harry S. Truman when he laid it on April 3, 1951. The box which now holds it was made from original timber of the White House which was removed in 1950.

Building Fund The building as a whole represents many, many gifts from consecrated Christians. It is impossible to list more than a few. By the will of Miss Estelle Foster,² a member of our church for sixty-nine years, we received \$102,025.00. This was held in trust for her sister, Mrs. Daisy F. Dodd who was also a member. We received it in 1954 and it was used to reduce our building debt. Again in 1954 we received a bequest to the building fund. This one was for

¹Mr. Armstrong was President of United Fruit Products Co. His home "Gilnockie" was at Purcellville, Virginia.

²Miss Foster was employed in the Welfare Department in the District Government.

\$1000.00 from Howard S. Gott. An anonymous giver donated \$2,000.00 for debt reduction. Several sums and bequests have been donated with the directive that they or the income therefrom shall be used in such manner as the church authorities may determine.

Lincoln Tower

The Lincoln Memorial Tower in the previous church was a gift of the Robert Todd Lincoln family in 1928. It was dedicated May 26, 1929 and reconstructed in 1951. At its dedication Dr. Sizoo said in part "We dedicate today to the glory of the Triune God and by the generosity of the family of Mr. Robert Todd Lincoln, this impressive and beautiful tower to be known henceforth as the Lincoln Memorial Tower." It is copied from one of Sir Christopher Wren's. The belfry has a set of Westminster chimes and four clock dials. The chimes will play the Westminster Hymn and strike every quarter hour. The clock dials are illuminated at night. Because of a special kind of glass used, the light penetrates the darkness and mist. The spire has been constructed with two hundred fifty flood lights. This illumination makes it a beacon light. This impressive tower is one hundred seventy-one feet from the ground, reputedly the loftiest in downtown Washington, and the only church tower with clocks.



The Sanctuary Plaque Memorializing
Dr. James Laurie
Pastor—F Street Church 1803-1853

Mrs. James Peale—Great Granddaughter

Chimes

The chimes are the gift of Mrs. Isham, granddaughter of Abraham Lincoln. They were cast in the Meneely Bell Company's foundry at Troy, New York. This company had ties with the family of Lincoln's mother, Nancy Hanks. The largest bell weighs one and one-half tons and is a replica of the Liberty Bell in Philadelphia. It bears the inscription "To the Glory of God and the Memory of Abraham Lincoln who when President Worshipped in this Church." The Lincoln chimes open every Sunday service at New York Avenue. The electric carillon, donated anonymously, was in memory of Dr. Peter Marshall.

Entering the vestibule to the sanctuary we will pause to read the inscriptions memorializing devoted Christians. On the H Street side are the following:

CORNERSTONE
OLD CHURCH
SECOND PRESBYTERIAN CONGREGATION
JOSIAH MEIGS
NICHOLAS B. VAN ZANDT
JAMES H. HANDY
WILLIAM JONES
TRUSTEES
EDWARD G. HANDY
GEORGE GILLIS
JOSEPH B. MCCORKLE
JAMES B. MARLIN
HENRY FORREST

This Cornerstone Was Laid
THE 22ND DAY OF JULY
Anno Domini 1820 By
THE WORSHIPFUL GRAND
MASTER OF THE DIST. OF COL.
A M 5820

THE CHURCH TOWER WITH THE CLOCK AND CHIMES
DEDICATED TO THE GLORY OF GOD IN MEMORY OF
ABRAHAM LINCOLN

A PEWHOLDER AND REGULAR ATTENDANT
AT THE SERVICES OF THIS CHURCH WHILE
PRESIDENT OF THE UNITED STATES

Donated By
MRS. ROBERT TODD LINCOLN
and

MRS. MARY LINCOLN ISHAM
MAY 26, 1929
(TOWER RECONSTRUCTED 1951)

PETER MARSHALL
MADE JESUS CHRIST A REALITY
HE BROUGHT MANY OF US FAR CLOSER
TO HIM THAN EVER BEFORE
THE CARILLON IN THE TOWER
IS DONATED IN GRATITUDE FOR
THIS SUPREME GIFT AND IN THE HOPE
THAT IT MAY BRING PLEASURE AND PROFIT
TO THOSE WHO HEAR IT
MAY 26 1957

On the New York Avenue side is the cornerstone of the church immediately preceding this one. It reads:

CORNERSTONE
LAID
OCT. 19TH
1859

The
Sanctuary

Upon entrance to the sanctuary a plaque on the right side attracts attention. Pausing we read the inscription memorializing a devoted servant of God:

In Memory of
THE REV'D JAMES LAURIE D.D.
First Minister of this Church
FOR FIFTY YEARS, FROM 1803 TO 1853
HE SERVED THIS CHURCH FAITHFULLY AND WELL
THE CONGREGATION OF 1959 DEDICATED THIS PLAQUE
To his Memory in
Gratitude for His Devotion
And Untiring Service
In Those Early Years.

Organ
Loft

The choir and organ loft located at the rear of the church is directly over our heads. The pipe organ in the old sanctuary was the gift in 1874 of Governor and Mrs. Alexander Shepherd, last territorial governor of the District of Columbia. The present organ was the gift, in 1942, of Mrs. White in memory of her husband George Whitney White, former trustee of our church. This present organ is the result of changing demands and tastes down through the years. A large portion of the original organ has been incorporated in this one. It was totally redesigned and rearranged when installed in our new church in 1951. Some mechanical parts replaced earlier manual ones. It has an unusual pipe design which gives it acoustical advantages. Eight hundred forty-six of its two thousand seven hundred fifty-nine pipes are visible at the front. The console has three manuals and pedals, one of these having been added a part of Mrs. White's gift. The music stand, designed by Mr. James Davis, choir member and elder, is a memorial to Miss Estelle Finch who died January 4, 1952. She was a member of our choir. It was presented by friends and fellow choir members.

Pews

Several of our pews are endowed. Pew No. A-27 was occupied for many years by Elder George W. Trowbridge and family. It was endowed in memory of Mr. and Mrs. Trowbridge by their children. Pew No. A-29 was occupied from the dedication of The New York Avenue Presbyterian Church in 1860 until 1951 by the Musser family. Mr. George J. Musser was deacon and trustee. Their

daughter, Miss Annie C. Musser, endowed it as a memorial to her parents just before her death in 1951. Pew No. A-37 was occupied many years by Mr. J. Ormond Wilson and family. He was one of our church's trustees. His three daughters endowed it in memory of their parents.

**Hearing
Devices**

For those who are handicapped with a hearing deficiency a sound amplification of the worship service has been made possible. This instrument and two different styles of individual wireless devices are a memorial to Mrs. Francis St. Clair by her son and his wife, Mr. and Mrs. Albert T. St. Clair.

**Hymnals
and
Bibles**

Our hymnals came from many donors. The Bibles for congregational use were donated in part as follows: Two hundred twenty-eight on December 8, 1957 in honor of George S. Dodson and his consecrated and devoted service as Beadle of the church. Twenty-seven Bibles were given by several members: Mr. and Mrs. Louis Gates Richardson in memory of their mothers; by Miss Louise Rego in memory of her grandmother and aunt; and by the Young Adults in memory of Woodrow W. Woodard. He was a member of the choir. His artistic talent enriched the covers of The New York Ave-news and many scenes for various dramatic performance programs. They were dedicated November 2, 1958. Several Bibles were given in memory of Mrs. Mary Albright Dixon, a member for ten years who died October 5, 1957. Fifty-five Bibles were dedicated March 15, 1959 in memory of Mr. Ernest F. Niemeyer, a beloved member of our church and the father of the Misses Ernestine and Gertrude Niemeyer. They were the gift of family and friends.

**Hymn
Boards**

The two hymn boards at the right and the left of the pulpit were the gifts of members of Judge Harlan's Sunday School Class as a memorial to him, and of Mrs. J. O. Wilson, a member who died November 5, 1906.

**Pulpit
Bible**

We have had several pulpit Bibles. The first one given to the F Street Church in 1803 was the gift of Dr. James Laurie, their first pastor. Another was presented October 13, 1860 at the dedication of The New York Avenue Presbyterian Church by Mr. William Ballantyne. He was Deacon, Elder and Trustee. William and Anne Rochester gave another in 1862. Still another was donated in 1935 by Miss Letitia Hardesty as a memorial for Anna F. Hardesty.

The one in present use is the gift of Secretary of the Army and Mrs. Robert Stevens, on March 21, 1955. It was in appreciation of the fellowship of this church and the "inspiration of its Minister, Dr. George M. Docherty." It is one of nine hundred seventy-five copies printed by A. Colish from designs by Bruce Rogers for World Publishing Company, New York.

Lectern The lectern is a replica of one in Westminster Abbey. It was the gift of Dr. and Mrs. Charles W. Richardson in 1897 who had it made in England with permission of the Anglican authorities. The symbol of the eagle is the time honored one of St. John, the Evangelist. His Gospel emphasizes the divinity of our Lord Jesus Christ, and as the eagle is considered the king of the birds since it flies nearer to Heaven than any other living thing it signified the spiritual origin of "the Word." Christ is so named in John's Gospel as against His being called the Son of man in the other or Synoptic Gospels. Luke emphasizes His humility, so Luke's symbol is the man; Mark, His ministry of service, so Mark's symbol is the ox; and Matthew, His earthly Kingship as the Son of David, hence Matthew's symbol is the lion, king of beasts. The lectern stands upon a sphere upheld by four lions. The sphere signifies His Lordship over all the earth and the lions His Kingship. Our church sanctuary was the first one in America to introduce such a lectern.



The Celtic Cross

*Sanctuary—The New York Avenue Presbyterian Church
Ruckmick*

A letter from Mr. Lawrence E. Tanner, Keeper of the Muniments and Library at Westminster Abbey, states that he believes that Sir Gilbert Scott designed the original one about ninety years ago. He went on to say that lecterns in this style are found in England and that they date back to the fifteenth century. One fifteenth century one can be found in King's College Chapel, Cambridge, and other of the seventeenth century, in the Cathedral Churches of Wells, York and Lincoln.

**Chancel
Panelling
and Cross**

The chancel panelling at the front of the sanctuary was made possible by generous gifts from Mrs. Henry Henricksen and Mr. James Sherier. The Celtic Cross which hangs in front of the dossal behind the pulpit is a copy of the original tenth century St. John's Cross on Iona.¹ It is made of hand-beaten bronze, is six feet high and weighs one hundred seventy pounds. It was the gift of the Peter Marshall Scottish Memorial Committee and it was dedicated to the memory of Dr. Peter Marshall on January 12, 1958. The shaft of the Cross is ornamented with bosses of foliage and interlacing design which characterizes the Celtic Church's reverence for nature. At the crossing an embossed circle has the everlasting pattern symbolizing the unbroken intertwining of the life of man with God. Embossed circles at the ends of the cross beams denote the five wounds of our Lord—the nail prints on hands and feet and the sword thrust into His side. The Celtic circle symbolizes the sun once worshipped by the Druids, now incarnate and crucified in fulfillment of Druid prophecy that the sun would visit the earth in human form. This Cross is the work of the Celtic Art Industries of Scotland and is the largest reproduction ever made of the original St. John's Cross.

**Pulpit
Furnishings**

The five pieces of pulpit furniture are a memorial to Mr. Henry Henricksen, a member of our church from 1938 to 1947. These furnishings were also the gift of his widow, Mrs. Henry (Miriam) Henricksen. The sanctuary baptismal font was given by Miss Amy Richardson.² Mr. and Mrs. Verne A. Burch gave the Bible and brass rack on the communion table, the pulpit falls and the Bible

¹Island of the Inner Hebrides, Scotland.

²She is the daughter of Dr. and Mrs. Charles W. Richardson. He was one of our Trustees and Elders.

markers in 1954. A pulpit cloth was given by Esther F. Stott. The flower stands are the gifts of Robert Vaughan, R. L. Sharp, Ralph Morrison, William H. Blake, and one other. Mrs. Harry McDade and Dr. and Mrs. Charles W. Richardson gave the flower urns. The Christian flag is the gift of Esther F. Stott, and the American flag is the gift of Judge Samuel E. Whitaker.

As flowers in the Sanctuary serve to remind us of the Garden of Gethsemane where Christ spent his last night, so the pulpit falls also have a symbolism. These hand-made falls and the book-markers delineate the colors of the Christian year.

The violet or purple fall symbolizes penitence. It is appropriately used during the seasons of Advent and Lent. Its embroidered purple passion flower, by its nature, is symbolic. It is notched like the crown of thorns. The white circular mark on its petals is halo-like. Its three stamens are shaped like nails. The green fall¹ "telling of nature, symbolizes the Holy Trinity." The two letters are of Greek origin and are early Christian symbols for Christ and Jesus.

The red fall denotes fire or blood in remembrance of Him. "The gold crown is the reward of the Saints."

The white fall stands for purity, truth and joy. Its embroidered crosslet has as a symbol of the Trinity, trefoils



The Baptismal Font

*Sanctuary—The New York Avenue Presbyterian Church
Gift of Miss Amy Richardson or Dr. & Mrs. Charles Richardson*

Ruckmick

at its extremities and as a symbol of Our Lord's sacrifice, the vine and ripe grapes entwining the upright of the Cross. This fall is used at Christmas, Easter and Ascension as well as on the Sacramental Sundays, both for baptism and the Lord's Supper. It is also used on the occasion of weddings.

¹"Thus, these colors symbolize, Sunday by Sunday, to the worshipers, living in a world of human endeavor throughout the secular year, the interweaving of the world of nature and the unfolding of God's love and providence in the rhythm of the Christian year."



The Communion Cup Brought from Scotland

Presented by Dr. Laurie to the F Street Church (1803-1853)

**Communion
Service**

The communion cup first used in the F Street Church is now used by our pastors. It was formerly used in Scotland by Dr. Laurie's parents and is dated 1700. His great granddaughter, Mrs. James N. Peale, presented it to our church. A pastor's individual communion service was a gift of Esther F. Stott in memory of her grand-

¹From article "The New York Ave-news" by Dr. Docherty.

parents the Stotts and McChesneys. Communion wine sets were the gift of Elder J. Henry Wurdeman and his children, a memorial to Sidney Dyer Wurdeman. Many communion plates have been donated. Three were given to honor Mr. and Mrs. Sherman by their daughter, Mrs. Martha Sherman Blake, in 1942; Mr. and Mrs. Frank Edgington by the Edgington Sunday School Class, and one in tribute to Helena McDade Rowland. Some were to memorialize loved ones. They were Elder Robert Edson Briggs who died January 9, 1947; Mrs. John (Minna Raner) Brixen, church member for thirty-six years; George H. Conklin, mission founder of the Tenth Street Reformed Dutch Church, Brooklyn, New York, by his daughter, Mrs. Cabot Stevens in 1930; the Evening Missionary Society; Charles H. and Mary O. Fishbaugh—he was Elder for twenty years; Sarah Rhodes Foster, church member for thirty-three years; Anne H. Geary; Dr. and Mrs. C. O. Goodpasture; Gabella Chambers Hardesty by Anna Isabella Hardesty; Ray F. Heaton who died in 1943; Helen M. Jenks; Marie Osterman Kuelper; Christine Kincaid Lewis who died in 1930; James H. and Amelia Boyer McDevitt; Esther Elizabeth Morrison; George J. and Sarah Hutchinson Musser—he served as Deacon and Trustee; Thomas Buckner Peirce; Mary L. Reed who died July 5, 1941; William F. and Amelia A. Robinson; Roy Sankey; Lulu Rouse Slopey who died in 1942; Edward Tarring, Elder for four years; John W. Thompson, Trustee in 1870; William L. Waller, Elder and Clerk of the Session; Gertrude E. Wiber, Church School Superintendent; Douglas E. Winstead, Deacon and Elder; Richard G. and Grace L. Woodson. The communion cloth was a gift from Dr. Peter Marshall and the linen doilies for the communion plates were given by Dorothy Schaaff Clement.

**Offering
Plates**

One of our offering plates was given to honor Dr. Joseph Sizoo. Other gift plates were to honor or memorialize Oliphant B. Brown, Thomas F. Cotton, Jr., Albert Carhart, W. J. Donald, Dr. Phineas D. Gurley, George L. Herndon, Thomas H. Herndon, Deacon and Elder; J. Robert Imbrie who died July 28, 1924; George E. Jacobs, Deacon and Elder; James R. Leetch, Jr.; Jack Mann; William P. Metcalf; Miss Anna M. Norris, Church Visitor; John D. McChesney; Pauline F. Ruckmick; Samuel Shellabarger, church member for nineteen years; Reverend and Mrs. Letcher Smith and Martha Virginia Smith; Benjamin C. and Alice N. Somervell; Charles A. and Esther Stott; Lillian



The Lincoln Chapel
The New York Avenue Presbyterian Church

Fuller Stott; Charles Thomas Watson; Elder Adam Weir; Carolyn Rayburn Weir; George H. B. White and Sidney D. Wurdeman.

Elevator

We will leave the sanctuary by either of the two doors at the sides of the chancel. We will descend to the first floor on the elevator, the gift of Mrs. Mary Blaine Barker in memory of Mr. John B. Larner, former trustee.

**Lincoln
Memorial
Chapel**

At the entrance to the Lincoln Memorial Chapel is a brass door plate reading "Lincoln Chapel." It was given by Mrs. Hugh Smith, as was also the American Flag within as a tribute to Hugh Stewart and Marguerite Smith. A Christian flag was donated by Mrs. Anna L. Basset, Mrs. Frances B. Haney and the Goodpasture Class in memory of Miss Mary L. Bottorff. One of the first things to attract the eye are the two beautiful Tiffany stained glass windows at the front of the Chapel. Mrs. Helen Parker Willard donated them as she also did the carpet. The two pieces of carpeting were acquired by Dr. Docherty through the British Board of Trade. They were part of the Corona-

tion carpet for Queen Elizabeth II at Westminster Abbey. The blue covered the Abbey aisle over which she walked and the gold covered that part of the Abbey technically known as The Theatre. The actual coronation took place in this area in front of the steps leading to the High Altar. It was dedicated in our chapel at the time Martha G. Thorn, Church Secretary, and the Reverend Arthur Schnatz celebrated their wedding on June 11, 1954.

**Other
Furnishings**

The communion table given by the Goodpasture Bible Class in 1935 was in recognition of Mrs. Carroll O. (Eda M.) Goodpasture, their teacher, as were also two of the communion wine sets and two communion plates. Mrs. Goodpasture gave the communion table cloth. The blue dossal behind the altar was the gift in 1959 of Mrs. Henry K. Willard. The bronze cross was another tribute to Mrs. Goodpasture. The electric organ was purchased with money contributed by Dr. Lida B. Earhart (1953) and Mr. and Mrs. Theodore Miller (1954). The lamp for the Chapel organ was the gift of Miss Sarah Turlington. The hymnals were from Mr. and Mrs. Thornton Brooks. The Bible and stand were given in memory of Miss Mary Tallman with money left by her in 1954. The eighteen new pews were from Mrs. Henry K. Willard.

**Memorial
Pews**

Seventeen of the pews are endowed. They are in memory of Philip M. Ashford; Oliphant B. and Caroline Brown; Samuel P. Dodd; Mary L. Donnally; the Finch Family; Louise B. Fishbaugh, Catherine T. and Lorraine K. Brown; Captain and Mrs. H. S. Irwin; Holcombe G. Johnson; Agnes F. and John D. McChesney; the Pastors; Mr. and Mrs. M. V. Richards; Dr. Charles W. Richardson; Mary S. Robinson; the Schaaff Family; Anna M. Shaw; Hugh and Annie S. Smith; and Esther A. and Charles Stott.

Purpose

This chapel is used for congregational overflows from the sanctuary services, Church School classes, Circle meetings of the Women's Association, and weddings.

**The
Lincoln
Parlor**

The Lincoln Room or Lincoln Parlor is set aside for social purposes. The Session has ruled that it cannot be used for committee meetings, Church School classes or any other work of the church. It may be used for wedding receptions. Parents bringing children to be baptized

come to this room to meet the Baptismal Committee prior to the service.

**Lincoln
Manuscript**

One of our church's finest treasures is here. Displayed in a bronze case is the Lincoln Manuscript, the original draft of President Lincoln's first proposal to abolish slavery. This document in Lincoln's own handwriting was presented to The New York Avenue Presbyterian Church by Mr. Barney Balaban, president of Paramount Pictures. It was unveiled by Mr. Balaban on February 8, 1953, in the presence of President and Mrs. Dwight D. Eisenhower and dedicated by Dr. Docherty.

This manuscript written in the form of a bill, dated 14 July 1862, offers to any state which would abolish slavery within its limits, compensation. However, the final Emancipation Proclamation, signed and issued by Lincoln on January 1, 1863, declared all slaves to be "forever free."

A close friendship existed between President Lincoln and Dr. Gurley who was pastor of The New York Avenue Presbyterian Church during Lincoln's administration. He consulted Dr. Gurley on the draft of the Proclamation and there is considerable evidence that some of Dr. Gurley's suggestions were incorporated in the final document.

Pictures

The portraits of Dr. James Laurie and his wife, Elizabeth Laurie, are the gifts of Colonel and Mrs. James Peale, the latter a great granddaughter of Dr. Laurie. Through the generosity of Admiral and Mrs. Alexander Wotherspoon these pictures have been restored. The steel engraving of The Emancipation Proclamation with Lincoln, his Cabinet and Vice-President, was the gift of Miss Harriet A. Otis in 1954. The etching by Helen Durston of The New York Avenue Presbyterian Church built in 1859 was the gift of Albert G. McChesney. The portrait of Dr. Phineas D. Gurley was donated and restored anonymously.

**Other
Furnishings**

The mirror in memory of Gertrude E. Wiber was given by the Women's Association Evening Group. Below the mirror is the first communion table used in the F Street Church. Another table was made by Mr. Wurdeman from part of a piano given to Bethany Chapel by Mrs. Edgar (Mary Hart) Hanvey. The grandfather clock was given in 1956 by the Lincoln Guild, Mrs. Maud Girts and an anonymous donor. The desk is a gift from the

Radcliffe home and the antique sofa was the gift of Mrs. J. Atkinson.

One of the chairs is a copy of the original pulpit chair of John Calvin. Dr. Radcliffe had it reproduced and his niece presented it to our church. The small Victorian slipper type chair with a green Greek key design was the gift of Mrs. Rene W. (Winifred) Pinto.

Radcliffe Hall Radcliffe Hall was dedicated to the memory of Dr. Wallace Radcliffe, pastor of The New York Avenue Presbyterian Church from 1895 to 1922. A marble memorial tablet given by Mrs. George Whitney White on the New York Avenue side of the hall has the following inscription:

IN REVERENT AND LOVING MEMORY
OF WALLACE RADCLIFFE
DOCTOR OF DIVINITY AND OF LAWS
1842-1930
AND HIS WIFE JESSIE RAWSON WALKER
1860-1934
DURING TWENTY-SEVEN YEARS THEY MINISTERED IN
THIS CHURCH
1895-1922

Purposes Dr. George M. Docherty addressed a memorandum on February 25, 1953 to the Chairman of the Memorials Committee. In this he set forth the intended uses of the Radcliffe Hall. He stated that it will be used as a Sunday Church School, prayer meeting, overflow of congregation from the main sanctuary, meetings of the Parents Club and the Young Adults, production of plays and the general meeting place with the serving of coffee Sunday mornings and evenings and a literature stand. Since the Hall has been finished and furnished there have been added others uses. Here the choir has held rehearsals, day meetings of the circles of the Women's Association have been held and their officers have been installed.

Pictures All of our pastors' portraits are here. On the H Street side are those of:

Dr. James Laurie (1803-1853)
Dr. Daniel and Mrs. Elizabeth Venable Robert Baker (1821-1828)
Dr. Phineas Gurley (1853-1868)
Dr. Samuel S. Mitchell (1869-1878)
Dr. John R. Paxton (1878-1882)

On the New York Avenue side are displayed those of:

Dr. Wallace Radcliffe (1895-1922)

Dr. William A. Bartlett (1882-1894)

Dr. Joseph R. Sizoo (1924-1936)

Dr. Peter Marshall (1937-1949)

At the west end hangs an oil portrait of Dr. Peter Marshall.

Furnishings The lectern was presented by the Marjorie Webster Class in tribute to their teacher. The cross is the Hughes-Wiber Memorial and the communion table is a memorial to Joseph Willard, grandfather of Henry and William B. Willard. The organ given by Nellie B. Brown (1935) was a memorial to Oliphant B. and Caroline C. Brown. The bench is a memorial to former ministers and was used in the old church. Upon its engraved plate are the names: Laurie, Gurley, Mitchell, Paxton, Bartlett, Radcliffe, Sizoo and Marshall. Many of the furnishings of the room and stage were accomplished by the generous and enthusiastic aid of the Lincoln Guild. Among their purchases are the two flags and the stage curtains. The carved settee on the H Street side is from Miss Grace Goodpasture. The mahogany bookcase was made by Mr. Wurdeman. The sofa and oval table are from the Radcliffe estate as well as the large breakfront bookcase. They were given by Miss Eleanor Hamilton.

**Coffee
Hour**

Visitors and members meet here to get better acquainted over coffee and tea cups after church services. The weekly supply of coffee for the coffee hour is a donation from one of our members. The silver candlesticks and a silver coffee urn which often grace the tables at this hour were also gifts from the Radcliffe home.

¹"If after kirk ye bide a wee,
There's some would like to speak to ye,
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye,
The one that's in the seat with ye,
Is stranger here than you, maybe."

**Book of
Remembrance**

The guest register serves an important role. This Book² of Remembrance was given by the Edgington Class as a memorial to their eleven deceased members.

¹From the Parish Magazine of St. Stephen's Buccleuch Church, Glasgow.

²See Chapter "Edgington Class."

Guests from many countries and states have been recorded here. Mr. Walter Hilderbrand made the stand on which it rests.

**Small
Kitchen**

Pausing for a moment in the small kitchen also on the first floor, we note on the bronze plaque "The Equipment for this Kitchen Presented by the Evening Association for Women, December 20, 1951." The equipment consists in part of a gas range, two large coffee urns, large refrigerator, sink and drain boards, cabinets for dishes and utensils.

**Little
Dining
Room**

The little dining room is used for small groups not only for dining but frequently for meetings and on Sunday for a Church School class. Its furnishings are the results of work of the Lincoln Guild. They are a lectern, an upright piano, dropleaf mahogany table, secretary, marble top sideboard, antique walnut mirror, television, black and gold electric wall clock, and red velour drapes. An antique marble top table was donated by Mrs. Rene (Winifred) Pinto.

**Pastor's
Study**

We will pause for a moment on the second floor in the pastor's study. The mahogany panelling of the walls was donated anonymously. A silver water pitcher and tray was given by Miss Martha Scott in memory of her mother Elizabeth J. Scott, member from 1875 to 1888. Another silver tray and pitcher for the pastor's pulpit use was given in memory of Mr. and Mrs. John Dey McChesney by their children. Some of the furniture and the reupholstering was paid for from the Larner Memorial Fund. The floor lamp was given by a group of ladies in the Women's Society for Missions in memory of Mrs. John B. Larner.

**Other
Rooms**

The associate minister's study was finished as a memorial to Elder Adam Weir, by Mr. Davis Weir. The nursery on the second floor was given by Mr. and Mrs. S. Jack Ingram. Col. Lewis G. Wells provided for the fifth floor kitchen as a memorial to Mrs. Nellie V. Wells.

**Peter
Marshall
Hall**

On the fifth or top floor is the Peter Marshall Hall.¹ Its uses are similar to the Radcliffe Hall.

Since it is much larger than the Radcliffe it can accommodate

¹The finishing of this Memorial Hall was provided for by three hundred twenty-one members and friends of the Church.

many more people. As it is near the large kitchen it serves as a large dining room also. A plaque on the wall is a replica of the Peter Marshall plaque in the Buchanan Street E. U. Congregational Church in Coatbridge, Scotland. The stage curtains were the gift of Marjorie Webster's Sunday School Class. The two grand pianos were the gifts of the Choir.

**Edgington
Class
Room**

On the H Street side on this same floor is the Edgington Classroom. The finishing of the room, which included painting, plastering and covering of the floor was accomplished with class funds. Many of the furnishings, including the drapes, were donations of the class. Mr. Walter Hilderbrand made the curtain valances. Mrs. Patience Salsbury gave the table, Miss Maxine Lowery the piano, and the rug was donated by a member of The Presbyterian Home. Some of the blond mahogany furniture and the lamps were purchased by the Young Adults. The flag and stand Mrs. Edith Parker presented as a memorial to her son, Charles Parker, a former choir member.

As previously stated it is impossible to list all gifts. They have been very diversified. There was the manse given by Mr. Gratz B. Strickler in 1951. Then the large sum of money left in trust by William P. Metcalf which was to provide for education, and medical and nursing care for the needy and deserving. They reflect the love of the donors for the church and for the Master whom they serve. Truly they have fulfilled their Christian mission—to glorify God.

The Lincoln Family and the New York Avenue Church

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive."—ISAIAH LXI: 1.

Departure
from
Springfield

In February of 1861 a tall gaunt man accompanied by his eldest son, an undergraduate at Harvard, stood on the rear platform of the Great Western Railroad train to say a word of farewell to his friends and town folk of Springfield, Illinois. He was leaving the home that had been the intimate family life of those nearest to him. It was a life filled with memories of births and deaths, successes and failures, achievements and frustrations. He would never return until brought back for burial. He was leaving the beloved First Presbyterian Church whose pastor, the Reverend James Smith, D.D. had been a comfort to the Lincolns when little three year old Eddie, their second son, was laid to rest.

Farewell
Words

His face was turned toward Washington and the White House, already shadowed by the threatening clouds of war, and the crushing burden of responsibility that he was destined to carry for the next four years. He felt deeply when he said: "My friends, no one not in my situation can appreciate my feelings of sadness at this parting. To this place, and the kindness of the people I owe everything. Here I have lived for a quarter of a century and have passed from a young man to an old man. Here my children have been born and one is buried. I now leave not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the as-



Abraham Lincoln at The New York Avenue Presbyterian Church

Drawing by Kenneth Scollon

sistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

The difficulties and dangers of that journey are well known. Shortly the family was reunited in Washington at the Willard's Hotel.

It is not the purpose or intention to write a biography of Abraham Lincoln, but the history of The New York Avenue Presbyterian Church would not be complete without the story of his relationship with our church.

**Choice
of
Church**

Shortly after the Inauguration, Mrs. Lincoln sent for the plan of the church which showed the seating arrangements. The story of her choice is told in the chapter on The Lincoln Pew. The first Sunday after their occupancy of the White House, the members of the family were in their pew.

During the first year, both Willie and Tad frequently went to the Fourth Presbyterian Church with their friends, the Taft boys. Many stories of their exploits remain as memories to lighten the dark days of the war. One Sunday at dinner Mr. Lincoln was taking Willie and Tad to task for cutting the church service. They replied they had attended divine service at the Fourth Presbyterian Church adding that it was more fun to go to church there. Their father said, "But I didn't know that you went to church for fun." The boys replied, "Oh yes, papa! You just ought to see those old rebels slam their pew doors and stamp out when the minister prays for the President of the United States."

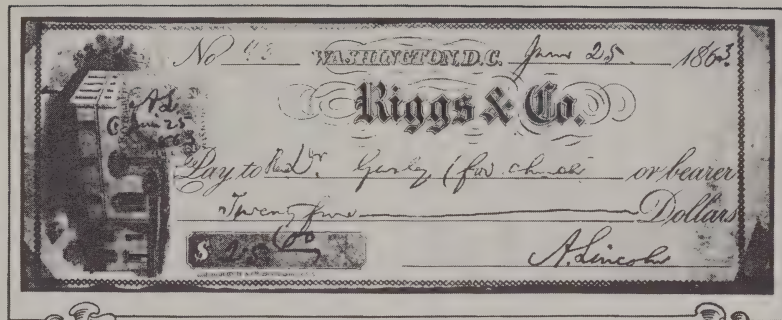
Mr. Lincoln and Dr. Phineas D. Gurley, his pastor, were very close friends and Dr. Gurley was a frequent visitor at the White House. Dr. Gurley's young daughter Fannie was nice about greeting the President and Mrs. Lincoln on Sunday mornings after the services, a courtesy which was much appreciated. Mr. Lincoln was quick to notice a love affair springing up between Miss Fannie and young William Anthony Elderkin, a West Point cadet. The story of the war-time romance was later published in The New York Times. The story appearing in the newspaper, however, is somewhat in error in that it describes the bride as the daughter of Reverend Byron Sunderland and her father as the pastor of The New York Avenue Presbyterian Church. The name of the bride's father should have been Dr. Phineas D. Gurley. The following is quoted from The New York Times with corrections as noted above and as presented to the church by Mrs. Elderkin's grandson, Mr. William Elderkin Huntington, Washington, D. C.

Lincoln's Part In A Wartime Romance

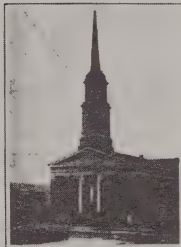
A Hitherto Unpublished Story of a Young Soldier Who Obeyed His Summons

"The following story of Abraham Lincoln has never, I think, appeared in print before. It illustrates a side of his life with which we are least familiar—his intimate personal life with his friends. It was told me by Mrs. Elderkin herself about four years ago, and at her request I wrote it out for publication.

"Abraham Lincoln's life was a troubled one all the days of his Presidency. It is perhaps not widely known



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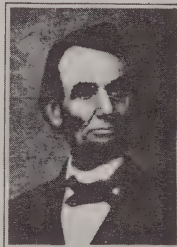


NEW YORK AVENUE PRESBYTERIAN CHURCH
 WASHINGTON, D. C.

LINCOLN AND THE NEW YORK AVENUE PRESBYTERIAN CHURCH

DURING the four years of his presidency Lincoln attended the New York Avenue Presbyterian Church, near the corner of 14th Street and New York Avenue, of which Rev. Phineas D. Gurley was then pastor. The President became a well-known figure there on Sunday mornings. He also attended the weekly prayer meeting at the church, but usually sat alone in the pastor's room from which he could hear the service without being seen, thus avoiding the interruptions of the many people who gathered to consult him at its close. He once said that he chose the New York Avenue Church because he had found a minister there who preached the gospel and let politics alone.

When Lincoln decided to issue an Emancipation Proclamation, Dr. Gurley was the first to learn of it and to him Lincoln submitted the rough draft on the day following its preparation. A careful revision of the document made after this conference with his pastor included four valuable changes that Dr. Gurley had suggested. Few knew Lincoln as well as Dr. Gurley. It was fitting, considering the firm friendship that existed between them, that he should have been the one to deliver an appreciation of Lincoln at his funeral on April 19, 1865, in the east room of the White House.



ABRAHAM LINCOLN
 1809-1865

whence he drew the source of his unfailing trust in the ultimate good which the war must bring about. He sustained his courage and buoyed up his hope with the simple remedy of prayer. Whenever a great battle was about to be fought, whenever he received news of some terrible disaster, whatever the time, day or night, it was the President's custom to send his carriage for his pastor, Dr. Gurley, to come to the White House to pray. Many a night have these devoted friends spent upon their knees in the capital, while the soldiers of the Union were snatching their last sleep before battle.

"This is the story of the marriage of Dr. Gurley's daughter, a young girl in whom the President felt a deep interest, since her father was one of his closest personal friends, the man for whom he sent in time of doubt or trouble.

"As soon as the news of the fall of Fort Sumter reached Lincoln, he sent for Dr. Gurley to come to the White House that they might pray together. After a few hours spent in seeking comfort and advice from God, the divine started to leave the White House for his home, when the President delayed him.

"What of your daughter?" he asked. "She is engaged to young Elderkin, is she not? And he is a member of the graduating class at West Point, and must be called to the front at once. It will be hard for the little girl." He talked for some time with the father, and asked him to send his daughter to the White House. "I must talk with her," he said. "If there is a war, Elderkin must take part in it." He had seen at once that if war must come, Elderkin would be an even better soldier with a wife and home of his own to fight for.

"The President had seen the young lady and talked with her **** his wonderful powers of persuasion, assisted in this case, beyond a doubt, by the girl's own heart. Miss Gurley had but one doubt in her mind, and this she felt that even the wonderful President could not remove. She had no clothes in which to be married. There could be no wedding in Washington; her father's daughter could not be married in any unsuitable garments. The President smiled his happy, one-sided, and wholly beautiful smile. "I'll see what I can do," he said.

"Dr. Gurley was the pastor of a large church, his daughter was known and loved by the congregation, her engagement to the West Point Cadet and his summons to the front had awakened much sympathy for her. They were ready to answer Abraham Lincoln's call.

"The President's carriage went about the city bent upon a strange errand—he was borrowing a trousseau. The quest was a very successful one. Lincoln had seen Miss Gurley in the morning. He had sent the dispatch to Elderkin immediately afterward.

"That evening the bride's outfit was ready. The wife of one of the President's Secretaries lent a veil, a historic bit of lace that had been in the family for many years; another lady sent a fan, a present of an honored Ambassador to the United States; a third friend produced white satin slippers that had adorned feet that danced with Lafayette. Seldom has one small bride worn so many historic and valuable things.

"A leave of absence signed by the President of the United States could not be disregarded even in the face of war. So on the next morning after the eventful conversation between the President and Miss Gurley, young Elderkin arrived in Washington to attend his own wedding.

"Dr. Gurley performed the ceremony, after which President Lincoln stood by the side of the bride and received with her.

**Mrs. Lincoln's
Kindness**

That the Gurley family at the manse was held in affectionate remembrance by Mrs. Lincoln is evidenced by the gift of a Thanksgiving turkey from the Eastern Shore, accompanied by this note:

Executive Mansion

My Dear Mrs. Gurley:

It affords me much pleasure to hear that your family are recovering. We have had so serious a time with our little Taddy, but we can deeply sympathize with you in any such trouble.

We have received from Baltimore a small supply of poultry, am I taking too great a liberty with you, to ask your acceptance of a turkey for Thanksgiving dinner? Hoping soon to have the pleasure of seeing yourself and the Dr. remain.

Very truly—
Mary Lincoln

Nov. 25, 1864

As we in the twentieth century during World War II discovered, turkeys were not too frequently found on dinner tables so the gift must have been deeply appreciated. At another time, a barrel of choice northern apples was rolled into the manse cellar. The White House family shared their own good fortune again with the pastor's family.

Many delicacies from the White House kitchen found their way into the makeshift hospitals for the sick and the wounded soldiers. Mrs. Lincoln herself brought cookies, fruits and flowers to their bedsides. Nor was their spiritual welfare neglected. Dr. Gurley visited the military hospitals, often bringing intimate reports of special cases to the President. He brought comfort through his pastoral visits and kept them in touch with their homes.

**Need of
Hospital**

Those hospitals! Schools, market houses and even churches were commandeered for that purpose. One Sunday at morning service in the New York Avenue church Dr. Gurley announced that there would be no more worship services until further notice as the church was to be transformed into a hospital. Already the piles of lumber were in the street outside. It was to be used for flooring over the tops of the pews. Whereupon the President stood in his place and said, "Dr. Gurley, this action was taken without my consent and I hereby countermand the order. The churches are needed as never before for divine services."

**Willie
Lincoln
Dies**

Early in 1862 Willie Lincoln's illness that had developed from a heavy cold, took a serious turn and on February 20th Willie went to join his small brother Eddie whose death had preceded Willie's birth.

Dr. Gurley on his last visit to Willie's bedside tells us that the child whispered to his mother and that Mrs. Lincoln brought his little bank to the good man saying that Willie wanted to give his all to the Sunday School mission work. The aftermath of this incident is recorded in the minutes of the annual congregation meeting in March, just a month later when the treasurer of the Sunday School had made his report. Dr. Gurley arose and said "Add to your total of receipts the sum of \$5.00 which was the gift of Willie Lincoln."

It is recorded that on the day of Willie's funeral a little group of children followed the pallbearers to the hearse. They were the fellow members of his Sunday School Class who had loved him and grieved for him.

Dr. Gurley who delivered the funeral sermon at the White House on February 24th said in part, "The beloved youth, whose death we now and here lament, was a child of bright intelligence and of peculiar promise. He possessed many excellent qualities of mind and heart which greatly endeared him, not only to the family circle of which he was a member, but to his youthful companions, and to all his acquaintances and friends. His mind was active, inquiring, and conscientious; his disposition was amiable and affectionate; his impulses were kind and generous, and his words and manners were gentle and attractive. It is easy to see how a child thus endowed would in the course of eleven years entwine himself around the hearts of those who knew him best."

**Lincoln
and the
Bible**

President Lincoln's aptness at quoting Scripture and his intimate knowledge of the Bible appears in a couple of anecdotes heretofore unpublished. The author's father, William Edgington, a freshman at Knox College when the Lincoln-Douglas debate at Galesburg, Illinois took place, recalls that after Senator Stephen A. Douglas had excoriated Lincoln in a speech two hours long, Mr. Lincoln cast aside his long cloak. He tossed it to Salmon P. Chase who was on the platform, with the remark, "Chase, mind my garment while I stone Stephen".

Another incident told by Mrs. Edna Davison, a member of New York Avenue church, recalls her great-aunt as a little girl in Illinois. One day she was walking past an inn where Lincoln was staying in his circuit riding days. She was all eyes for the tall man who was sitting on the porch when she fell onto the dusty sidewalk. As was natural she cried. Mr. Lincoln unfolded his gaunt form from his chair, picked up the little girl, dusted off her dress, dried her tears and asked her name. She sobbed out "Mary Ann Tufft". Mr. Lincoln consoled her by saying "There now, Mary Ann, don't cry any more! You go home and tell your mother you've rested in Abraham's bosom."

**Lincoln's
Kindness**

There is another story recalled by one of our older members. One day a shabbily dressed stranger wandered down the center aisle of our church, bewildered and ill at ease. No usher apparently had noticed his plight. But Mr. Lincoln had! Reaching out with his long arm he drew the shrinking old man into his own pew where he made him welcome.

The son of Matthew Brady, the great Civil War photographer, relates that Mr. Lincoln and his

own father, Mr. Brady, both tall men, had a habit of standing during the long pastoral prayer, feeling that this position created for them a sense of deeper reverence.

Miss Belle Wills, an old church member, in her lifetime was fond of telling the true story of Lincoln's Gettysburg Address. Contrary to the popular notion that it was scribbled on the back of an old envelope while on the train en route to the battlefield, the first draft of the Address was written on White House stationery and was rewritten and revised on foolscap paper in the study of her uncle, Judge Wills, in whose home Mr. Lincoln was a guest.

So many articles have been written to prove that Abraham Lincoln did not believe in God and that he did not attend The New York Avenue Presbyterian Church or any other church during his life that these facts should be of interest. One of the most deplorable misstatements of this appeared in the April 13, 1951 issue of the Chronicle of Arlington, Virginia. An editorial entitled "The Lincoln Myth," stated that the Clergy of The New York Avenue Presbyterian Church gave March 1, 1861 as the date of Lincoln joining the church. Also that "One Bateman who was Superintendent of Schools of the State of Illinois relates that Lincoln said to him—'I am not a Christian and I know that I am right.'" and again, "It is claimed that Lincoln worshipped there and as receding years make safe any sort of claim, it is now said that Lincoln rented a pew there."

It is a well known fact that Mr. Lincoln did not join our church nor can the Chronicle produce any evidence to prove that the Clergy or members of the official boards made any such false statement. The records of the church, however, do show that Mr. Lincoln rented a pew and that he paid for it at regular intervals to the time of his death, usually handing his check to Dr. Gurley.

The statement Dr. Newton D. Bateman really made was quite contrary to the one given in the Chronicle. Mr.

¹Matthew Brady's son told the author this fact at his Rock Island R.R. Office, Des Moines, Iowa.

Lincoln often went to Dr. Bateman's office for a quiet talk. What he did say was, "Just before the election of 1860 a careful canvass of the City of Springfield had been taken and Mr. Lincoln was anxious to know how the ministers were going to vote. The list was before Mr. Lincoln and with me he carefully examined it. Nearly all of the ministers were against him. Drawing from his pocket a small copy of the New Testament Mr. Lincoln said, 'I am not a Christian. God knows I would be one. I have carefully read the Bible and I do not so understand this book. I know there is a God and He hates injustice and slavery and I see the storm coming, and I know that His hand is in it. If He has a place for me, and I think He has—I think I am ready. I am nothing but truth is everything and I know that I am right because I know that liberty is right for Christ teaches it and Christ is God. I have told them that a house divided against itself cannot stand and Christ and reason say the same and they will find it so. If I am elected with God's help I shall not fail. I may not see the end, but it will come and I shall be vindicated and these men will find that they have not read their Bibles aright.'"

**Prayer
Meeting
Attendance**

President Lincoln not only attended the regular Sunday services at The New York Avenue Presbyterian Church but it was discovered quite by accident that he was a frequent attendant at the mid-week prayer meeting. He had made an agreement with Dr. Gurley that he would slip into the pastor's study by the side door and that the glass panelled door leading to the lecture room was to be left ajar so that he might inconspicuously share the inspiration of the meeting and pray with the church for the things nearest its heart.

Two lads of the congregation, Dr. Gurley's son, Will, and John D. McChesney, had noticed the shadow of Lincoln's well known profile silhouetted against the glass door by the lamp burning on the pastor's desk. A light snow had fallen and the two young men followed the footprints leading from the side door toward the White House. When the President reached the door he turned to the two followers and called, "Thanks for the escort, boys."

In a letter to a friend, Dr. William Henry Roberts, Moderator of the General Assembly in 1907, said, "Entering the service of the United State Government in the fall of

1863, the first Sabbath of my sojourn in Washington City I went to The New York Avenue Presbyterian Church. When the time for the long prayer came, a number of men stood up for the prayer, and among those upright figures I noticed in particular that of the President of the United States. As a member of the New York Avenue Church, I was seated not far from Mr. Lincoln at Sunday services for a year and a half, and his attitude was always that of an earnest and devout worshiper. He was also an attendant at the weekly prayer meeting, though for a considerable period taking part in the service privately. It had become known that he was an attendant at the prayer meeting. Many persons would gather in or near the church at the close of the service in order to have access to him for various purposes. Desiring to put an end to these unwelcome interruptions, the Reverend Phineas D. Gurley, Mr. Lincoln's pastor, arranged to have the President sit in his study, the door of which opened upon the lecture room, where Mr. Lincoln could take part in the service. He informed his pastor on several occasions that he had received great comfort from the meetings, and for the reason that they had been characterized more by prayer than by making of addresses."

Lincoln's pastor, Dr. Phineas D. Gurley, said, "I have had frequent and intimate conversations with him on the subject of the Bible and the Christian religion, when he could have no motive for deceiving me, and I consider him sound, not only on the truth of the Christian religion, but on also its fundamental doctrines and teachings. And more than that, in the latter days of his chastened and weary life, after the death of his son Willie and his visit to the battlefield at Gettysburg, he said to me with tears in his eyes, that he had lost confidence in everything but God and he now believed that his heart was changed and that he loved the Savior and if he was not deceived in himself it was his intention soon to make a profession of religion."

Mrs. Lauck's Affidavit A member of the church,¹ Mrs. Lauck, made affidavit as follows:

STATE OF NEW JERSEY, }
COUNTY OF ESSEX. } SS.

Mrs. Sidney I. Lauck, of full age, being duly sworn upon her oath, according to law, deposes and says that:—

¹ Miss Sidney I. McCleary united with The F Street Church May 13, 1854. Later she married Henry Lauck.

I am a resident of East Orange, New Jersey, living at 56 South Walnut Street, in the said city, I was born in Washington, D. C., on the 29th day of March, 1834, and resided in that city all my life, until a few years ago I moved to the city of East Orange, and have lived in East Orange up until this time.

During the period when Abraham Lincoln was President of the United States of America, I was a member of the New York Avenue Presbyterian Church in Washington, D. C. Abraham Lincoln was a regular attendant at the said church, not only at Sunday services, but also at the Mid-week Prayer Meetings, for he was most unostentatious. He would take his place in a room, adjoining the main room where the people were assembled and would leave the door ajar, so he might hear the services. His reasons for wishing to remain in this adjoining room were that his modesty constrained him to avoid publicity, which would have come from his mingling with the small group at these Mid-week Prayer Meetings. It was at his request that he sat in the adjoining room and with the door open about six inches. He wanted to attend the Mid-week Prayer Meetings, but he felt that he only wanted to attend them in the manner aforesaid. It was common knowledge among the people of the New York Avenue Presbyterian Church that Mr. Lincoln attended regularly these Mid-week Prayer Meetings.

I can see him still, as he would come swinging up the aisle on Sunday morning, with his boys following him and then would stand at his pew until they filed in; he would then take his seat at the end next to the aisle.

The pastor of the New York Avenue Presbyterian Church aforesaid, at the time Mr. Lincoln attended the said Church, was the Reverend *Melville D. Gurley. I was a friend of Frances Gurley, the daughter of the aforesaid pastor, *Melville D. Gurley. I attended the home of the said *Melville D. Gurley so often, that I was considered almost one of the family.

I knew Mr. Lincoln; I was introduced by *Melville Gurley aforesaid, whom we knew as Dr. Gurley. On numerous occasions Dr. Gurley and I talked particularly about Mr. Lincoln.

After Mr. Lincoln's death, Dr. Gurley told me that Mr. Lincoln had made all the necessary arrangements with him and the SESSION of the New York Avenue Presbyterian Church to be received into the membership of the said church, by confession of his faith in Christ, on the Easter Sunday following the Friday night when Mr. Lincoln was assassinated.

At the time of the experience herein stated, I was about 30 years of age and remember clearly and distinctly the facts herein stated.

Sworn and Subscribed to,
before me this 15th,
day of February, 1928.

(Signed)
GEORGE W. PERRY,

Atty. at law of New Jersey.

(Signed)
SIDNEY I. LAUCK

*For Melville D. Gurley the name should read Phineas D. Gurley. Mrs. Lauck subsequently made the correction at one of the Lincoln Day Dinners. Melville Gurley was the son of Dr. P. D. Gurley.

Alas! Easter Day dawned on a nation bowed in grief at the untimely death of its beloved President. On Good Friday night the fatal shot was fired that ended the life which might have reconciled the warring states and changed the course of history. The tragedy of Lincoln's assassination cut short his avowed "intention to make a profession of religion." As his life was ebbing out in the Peterson House on Tenth Street across from the Ford Theater, his friend and pastor was with him. Dr. Gurley prayed with him, and by his presence helped Mrs. Lincoln and her son through the hours of that interminable night. It was to him that the family turned in their extremity and he was their choice to conduct the funeral services which were held in the East Room of the White House.

His sermon on that occasion directs our thoughts to Lincoln's deep-seated faith and is of national significance. It was as follows:¹

"HAVE FAITH IN GOD"—MARK 11:22

A Sermon¹

Delivered in the East Room of the Executive Mansion

Wednesday, April 19th, 1865

At

The Funeral of Abraham Lincoln, President of the United States

By

Rev. P. D. Gurley, D. D.

Pastor of the New York Avenue Presbyterian Church

Washington, D. C.

AS WE STAND HERE TODAY, MOURNERS AROUND THIS COFFIN AND AROUND THE LIFELESS REMAINS OF OUR BELOVED CHIEF MAGISTRATE, WE RECOGNIZE AND WE ADORE THE SOVEREIGNTY OF GOD. His throne is in the heavens, and His kingdom ruleth over all. He hath done, and He hath permitted to be done, whatsoever He pleased. "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne." His way is in the sea, and His path in the great waters, and His footsteps are not known. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If He cut off and shut up, or gather together, then who can hinder Him? For He knoweth vain man; He seeth wickedness also; Will He not then consider it?" We bow before His infinite majesty. We bow, we weep, we worship.

*"Where reason fails, with all her powers,
There faith prevails, and love adores."*

¹The original manuscript of Dr. Gurley's Sermon is now in possession of the Presbyterian Historical Society, Philadelphia, Pa. This is one of only two sermons of Dr. Gurley's ever published.

It was a cruel, cruel hand, that dark hand of the assassin, which smote our honored, wise, and noble President, and filled the land with sorrow. But above and beyond that hand there is another which we must see and acknowledge. It is the chastening hand of a wise and a faithful Father. He gives us this bitter cup. And the cup that our Father hath given us, shall we not drink it?

*"God of the just, Thou givest us the cup:
We yield to thy behest, and drink it up."*

"Whom the Lord loveth He chasteneth." O how these blessed words have cheered and strengthened and sustained us through all these long and weary years of civil strife, while our friends and brothers on so many ensanguined fields were falling and dying for the cause of Liberty and Union! Let them cheer, and strengthen, and sustain us today. True, this new sorrow and chastening has come in such an hour and in such a way as we thought not, and it bears the impress of a rod that is very heavy, and of a mystery that is very deep. That such a life should be sacrificed, at such a time, by such a foul and diabolical agency; that the man at the head of the nation, whom the people had learned to trust with a confiding and loving confidence, and upon whom more than upon any other were centered, under God, our best hopes for the true and speedy pacification of the country, the restoration of the Union, and the return of harmony and love; that he should be taken from us, and taken just as the prospect of peace was brightly opening upon our torn and bleeding country, and just as he was beginning to be animated and gladdened with the hope of ere long enjoying with the people the blessed fruit and reward of his and their toil, and care, and patience, and self-sacrificing devotion to the interests of Liberty and the Union—O it is a mysterious and a most afflicting visitation! But it is our Father in heaven, the God of our fathers, and our God, who permits us to be so suddenly and sorely smitten; and we know that His judgments are right, and that in faithfulness He has afflicted us. In the midst of our rejoicings we needed this stroke, this dealing, this discipline; and therefore He sent it. Let us remember, our affliction has not come forth out of the dust, and our trouble has not sprung out of the ground. Through and beyond all second causes let us look; and see the sovereign permissive agency of the great First Cause. It is His prerogative to bring light out of darkness and good out of evil. Surely the wrath of man shall praise Him, and the remainder of wrath He will restrain. In the light of a clearer day we may yet see that the wrath which planned and perpetrated the death of the President, was overruled by Him whose judgments are unsearchable, and His ways past finding out, for the highest welfare of all those interests which are so dear to the Christian patriot and philanthropist, and for which a loyal people have made such an unexampled sacrifice of treasure and of blood. Let us not be faithless but believing.

*"Blind unbelief is prone to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."*

We will wait for His interpretation, and we will wait in faith, nothing doubting. He who has led us so well, and defended and prospered us so wonderfully, during the last four years of toil, and struggle, and sorrow, will not forsake us now. He may chasten, but He will not destroy.

He may purify us more and more in the furnace of trial, but He will not consume us. No, no! He has chosen us as He did his people of old in the furnace of affliction, and He has said of us as He said of them, "This people have I formed for myself; they shall show forth My praise." Let our principal anxiety now be that this new sorrow may be sanctified sorrow; that it may lead us to a deeper repentance, to a more humbling sense of our dependence upon God, and to the more unreserved consecration of ourselves and all that we have to the cause of truth and justice, of law and order, of Liberty and good government, of pure and undefiled religion. Then, though weeping may endure for a night, joy will come in the morning. Blessed be God! despite of this great and sudden and temporary darkness, the morning has begun to dawn—the morning of a bright and glorious day, such as our country has never seen. That day will come and not tarry, and the death of an hundred Presidents and their Cabinets can never, never prevent it. While we are thus hopeful, however, let us also be humble. The occasion calls us to prayerful and tearful humiliation. It demands of us that we lie low, very low, before Him who has smitten us for our sins. O that all our rulers and all our people may bow in the dust today beneath the chastening hand of God! and may their voices go up to Him as one voice, and their hearts go up to Him as one heart, pleading with Him for mercy, for grace to sanctify our great and sore bereavement, and for wisdom to guide us in this our time of need. Such a united cry and pleading will not be in vain. It will enter into the ear and heart of Him who sits upon the throne, and He will say to us, as to His ancient Israel, "In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer."

I have said that the people confided in the late lamented President with a full and loving confidence. Probably no man since the days of Washington was ever so deeply and firmly embedded and enshrined in the very hearts of the people as Abraham Lincoln. Nor was it a mistaken confidence and love. He deserved it—deserved it well—deserved it all. He merited it by his character, by his acts, and by the whole tenor, and tone, and spirit of his life. He was simple and sincere, plain and honest, truthful and just, benevolent and kind. His perceptions were quick and clear, his judgments were calm and accurate, and his purposes were good and pure beyond question. Always and everywhere he aimed and endeavored to *be* right and to *do* right. His integrity was thorough, all-pervading, all-controlling, and incorruptible. It was the same in every place and relation, in the consideration and the control of matters great and small, the same firm and steady principle of power and beauty that shed a clear and crowning lustre upon all his other excellencies of mind and heart, and recommended him to his fellow citizens as *the* man who, in a time of unexampled peril, when the very life of the nation was at stake, should be chosen to occupy, in the country and for the country, its highest post of power and responsibility. How wisely and well, how purely and faithfully, how firmly and steadily, how justly and successfully he did occupy that post and meet its grave demands in circumstances of surpassing trial and difficulty, is known to you all, known to the country and the world. He comprehended from the first the perils to which treason had exposed the freest and best Government on earth, the vast interests of Liberty and humanity that were to be saved or lost forever in the urgent impending conflict; he rose to the dignity and

momentousness of the occasion, saw his duty as the Chief Magistrate of a great and imperilled people, and he determined to do his duty, and his whole duty, seeking the guidance and leaning upon the arm of Him of whom it is written, "He giveth power to the faint, and to them that have no might He increaseth strength." Yes, he leaned upon His arm. He recognized and received the truth that the "kingdom is the Lord's, and He is the governor among the nations." He remembered that "God is in history," and he felt that nowhere had His hand and His mercy been so marvelously conspicuous as in the history of this nation. He hoped and he prayed that that same hand would continue to guide us, and that same mercy continue to abound to us in the time of our greatest need. I speak what I know, and testify what I have often heard him say, when I affirm that that guidance and mercy were the props on which he humbly and habitually leaned; they were the best hope he had for himself and for his country. Hence, when he was leaving his home in Illinois, and coming to this city to take his seat in the executive chair of a disturbed and troubled nation, he said to the old and tried friends who gathered tearfully around him and bade him farewell, "I leave you with this request: *pray for me.*" They did pray for him; and millions of other people prayed for him; nor did they pray in vain. Their prayer was heard, and the answer appears in all his subsequent history; it shines forth with a heavenly radiance in the whole course and tenor of his administration, from its commencement to its close. God raised him up for a great and glorious mission, furnished him for his work, and aided him in its accomplishment. Nor was it merely by strength of mind, and honesty of heart, and purity and pertinacity of purpose, that He furnished him; in addition to these things, He gave him a calm and abiding confidence in the overruling providence of God and in the ultimate triumph of truth and righteousness through the power and the blessing of God. This confidence strengthened him in all his hours of anxiety and toil, and inspired him with calm and cheering hope when others were inclining to despondency and gloom. Never shall I forget the emphasis and the deep emotion with which he said in this very room, to a company of clergymen and others, who called to pay him their respects in the darkest days of our civil conflict: "Gentlemen, my hope of success in this great and terrible struggle rests on that immutable foundation, the justice and goodness of God. And when events are threatening, and prospects very dark, I still hope that in some way which man cannot see all will be well in the end, because our cause is just, and God is on our side." Such was his sublime and holy faith, and it was an anchor to his soul, both sure and steadfast. It made him firm and strong. It emboldened him in the pathway of duty, however rugged and perilous it might be. It made him valiant for the right; for the cause of God and humanity, and it held him in a steady, patient, and unswerving adherence to a policy of administration which he thought, and which we all now think, both God and humanity required him to adopt. We admired and loved him on many accounts—for strong and various reasons; we admired his childlike simplicity, his freedom from guile and deceit, his staunch and sterling integrity, his kind and forgiving temper, his industry and patience, his persistent, self-sacrificing devotion to all the duties of his eminent position, from the least to the greatest; his readiness to hear and consider the cause of the poor and humble, the suffering and the oppressed; his charity toward those who questioned the correctness of his opinions and the wis-

dom of his policy; his wonderful skill in reconciling differences among the friends of the Union, leading them away from abstractions, and inducing them to work together and harmoniously for the common weal; his true and enlarged philanthropy, that knew no distinction of color or race, but regarded all men as brethren, and endowed alike by their Creator "with certain inalienable rights, among which are life, Liberty, and the pursuit of happiness;" his inflexible purpose that what freedom had gained in our terrible civil strife should never be lost, and that the end of the war should be the end of slavery, and as a consequence, of rebellion; his readiness to spend and be spent for the attainment of such a triumph—a triumph, the blessed fruits of which shall be as widespreading as the earth and as enduring as the sun:—all these things commanded and fixed our admiration, and the admiration of the world, and stamped upon his character and life the unmistakable impress of *greatness*. But more sublime than any or all of these, more holy and influential, more beautiful and strong, and sustaining, *was his abiding confidence in God and in the final triumph of truth and righteousness through Him and for His sake*. This was his noblest virtue, his grandest principle, the secret alike of his strength, his patience, and his success. And this, it seems to me, after being near him steadily, and with him often, for more than four years, is the principle by which, more than any other, "he, being dead, yet speaketh." Yes; by his steady enduring confidence in God, and in the complete ultimate success of the cause of God, which is the cause of humanity, more than by any other way, does he now speak to us and the nation he loved and served so well. By this he speaks to his successor in office, and charges him to "have faith in God." By this he speaks to the members of his cabinet, the men with whom he counselled so often and was associated so long, and he charges them to "have faith in God." By this he speaks to the officers and men of our noble army and navy, and, as they stand at their posts of duty and peril, he charges them to "have faith in God." By this he speaks to all who occupy positions of influence and authority in these sad and troublous times, and he charges them all to "have faith in God." By this he speaks to this great people as they sit in sackcloth today, and weep for him with a bitter wailing, and refuse to be comforted, and he charges them to "have faith in God." And by this he *will* speak through the ages and to all rulers and peoples in every land, and his message to them will be "Cling to Liberty and right; battle for them; bleed for them; die for them, if need be; and have confidence in God." O that the voice of this testimony may sink down into our hearts today and every day, and into the heart of the nation, and exert its appropriate influence upon our feelings, our faith, our patience, and our devotion to the cause of freedom and humanity—a cause dearer to us now than ever before, because consecrated by the blood of its most conspicuous defender, its wisest and most fondly-trusted friend.

He is dead; but the God in whom he trusted lives, and He can guide and strengthen his successor, as He guided and strengthened him. He is dead; but the memory of his virtues, and of his wise and patriotic counsels and labors, of his calm and steady faith in God lives, is precious, and will be a power for good in the country quite down to the end of time. He is dead; but the cause he so ardently loved, so ably, patiently, faithfully represented and defended—not for himself only, not for us only, but for all people in all their coming generations, till time shall be no more—that cause survives his fall, and will survive it. The light of its

brightening prospects flashes cheerily today athwart the gloom occasioned by his death, and the language of God's united providences is telling us that, though the friends of Liberty die, Liberty itself is immortal. There is no assassin strong enough and no weapon deadly enough to quench its inextinguishable life, or arrest its onward march to the conquest and empire of the world. This is our confidence, and this is our consolation, as we weep and mourn today. Though our beloved President is slain, our beloved country is saved. And so we sing of mercy as well as of judgment. Tears of gratitude mingle with those of sorrow. While there is darkness, there is also the dawning of a brighter, happier day upon our stricken and weary land. God be praised that our fallen Chief lived long enough to see the day dawn and the daystar of joy and peace arise upon the nation. He saw it, and he was glad. Alas! alas! He only saw the *dawn*. When the *sun* has risen, full-orbed and glorious, and a happy reunited people are rejoicing in its light, alas! alas! it will shine upon his grave. But that grave will be a precious and a consecrated spot. The friends of Liberty and of the Union will repair to it in years and ages to come, to pronounce the memory of its occupant blessed, and, gathering from his very ashes, and from the rehearsal of his deeds and virtues, fresh incentives to patriotism, they will there renew their vows of fidelity to their country and their God.

And now I know not that I can more appropriately conclude this discourse, which is but a sincere and simple utterance of the heart, than by addressing to our departed President, with some slight modification, the language which Tacitus, in his life of Agricola, addresses to his venerable and departed father-in-law: "With you we may now congratulate, you are blessed, not only because your life was a career of glory, but because you were released, when, your country safe, it was happiness to die. We have lost a parent, and, in our distress, it is now an addition to our heartfelt sorrow that we had it not in our power to commune with you on the bed of languishing, and receive your last embrace. Your dying words would have been ever dear to us; your command we should have treasured up, and graved them on our hearts. This sad comfort we have lost, and the wound, for that reason, pierces deeper. From the world of spirits behold your disconsolate family and people; exalt our minds from fond regret and unavailing grief to contemplation of your virtues. These we must not lament; it were impiety to sully them with a tear. To cherish their memory, to embalm them with our praises, and, so far as we can, to emulate your bright example, will be the truest mark of our respect, the best tribute we can offer. Your wife will thus preserve the memory of the best of husbands, and thus your children will prove their filial piety. By dwelling constantly on your words and actions, they will have an illustrious character before their eyes, and, not content with the bare image of your mortal frame, they will have what is more valuable—the form and features of your mind. Busts and statues, like their original, are frail and perishable. The soul is formed of finer elements, and its inward form is not to be expressed by the hand of an artist with unconscious matter—our manners and our morals may in some degree trace the resemblance. All of you that gained our love and raised our admiration still subsists, and will ever subsist, preserved in the minds of men, the register of ages, and the records of fame. Others, who had figured on the stage of life and were the worthies of a former day, will sink, for want of a faithful historian, into the common lot of oblivion, inglorious and unremembered;

but you, our lamented friend and head, delineated with truth, and fairly consigned to posterity, will survive yourself, and triumph over the injuries of time."

On the funeral train which bore Lincoln's body home to Springfield, along with the casket of Willie Lincoln which was to rest finally beside that of his father, Dr. Gurley composed the following hymn to be sung at the service at the grave in Springfield:

Rest, noble Martyr! rest in peace;
Rest with the true and brave,
Who, like thee, fell in Freedom's cause,
The nation's life to save.

Thy name shall live while time endures,
And men shall say of thee,
"He saved his country from its foes,
And bade the slave be free."

These deeds shall be thy monument,
Better than brass or stone;
They leave thy fame in glory's light,
Unrival'd and alone.

This consecrated spot shall be
To Freedom ever dear;
And Freedom's son of every race
Shall weep and worship here.

O God! before whom we, in tears,
Our fallen Chief deplore;
Grant that the cause, for which he died,
May live forever more

Doxology.

To Father, Son and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

Mrs. Lincoln's
Gratitude

Mrs. Lincoln in her deep gratitude for the friendship and sympathy of her pastor wanted him to have some personal belonging of her husband's as a keepsake. She sent the following letter with her gift:

Executive Mansion
May 22d, 1865

Rev. Dr. Gurley
My Dear Sir:

Please accept as a memento, of the very kind regard entertained for you by my Beloved Husband, the hat worn by him, for the first and only time, at his Second Inauguration. While its intrinsic value is trifling, you will prize it, for the associations that cluster around it. If anything

can cast a ray of light across my dreary and blighted pathway, the recollection of your Christian kindness, extended to myself and family in our heavy bereavements will ever be most gratefully cherished. With love to Mrs. Gurley, I remain,

Your heart broken friend

Mary Lincoln ¹



The Lincoln Pew

Picture—Courtesy of Herbert C. Ruckmick



**Original Manuscript of Lincoln's First Proposal Leading to the Emancipation Proclamation—in the Lincoln Parlor
The New York Avenue Presbyterian Church**

Evening Star

¹Mrs. Lincoln died July 16, 1882 at the home of her sister, Mrs. Edwards, in Springfield, Illinois.

The Lincoln Pew

Discarded and Salvaged

When our church was undergoing a large repair and renovation job in 1886 the ¹Lincoln pew was discarded with the others. The mistake was speedily discovered. John D. McChesney, one of the two boys who had tracked President Lincoln in the snow from his private worship in Dr. Gurley's study to the White House, was responsible for salvaging it. As the discarded pew stood on the sidewalk at the side of the church he discovered it. He, with the sexton, seated themselves on it to prevent it being carried away to the dump. There they continued to sit until they were assured that it would be preserved.

Position

This is the same pew which Mrs. Lincoln had selected when they first arrived in Washington for the inauguration. Number fourteen happened to be vacant and she chose it from the church seating plan which she had borrowed. It now occupies the same relative position in this church which it did in the old one. The authority for its place is stated in the Minutes of the Session of March 8, 1893, "Decided to submit to the Congregational meeting tomorrow evening the propriety of restoring to its former place the pew occupied by President Lincoln, which was removed when new pews were put into the church."

Hallowed Attraction

It has been and continues to be a hallowed attraction to our members as well as to all patriotic pilgrims to our church. During the two World Wars numbers of our soldiers, passing through the Capital to ports of embarkation; walked down the aisle to the dark colored pew. Sometimes they paused there to hear the story of the man who prayed in that pew during the dark sixties, who came there regularly because, as he said, he got not partisan

¹The silver plate on the pew was placed there on the insistence of one of our lady members. It was the gift of Charles B. Pearson, Trustee.

politics but something to feed his soul. When hearing that President Lincoln always carried a Testament and that he called his Bible "The Rock", they eagerly slipped offered Testaments into their uniform pockets. They were told how

Dr. Gurley, our pastor, spent the night with the President while they followed the movements of troops on the map, and how he implored him to pray for them and kneeling beside him joined his voice in prayer for the Army.

**President
Roosevelt's
Speech**

In 1903 when The New York Avenue Presbyterian Church celebrated their one hundredth anniversary, President Theodore Roosevelt occupied the Lincoln Pew with his Secretary of State, Honorable John Hay. President Roosevelt remarked that "A man would be a poor citizen of this country if he would sit in Abraham Lincoln's pew and not feel the solemn sense of the association borne in upon him. I hope it will remain unchanged in this church as long as our country endures. Let us keep every little bit of association with that which is the highest and best, as a reminder to us equally of what we owe to those who have gone before, and of how we should show our appreciation.

"This evening I sit in the pew of Abraham Lincoln's, together with Abraham Lincoln's private secretary, who for my good fortune, now serves as Secretary of State in my Cabinet.

"If ever there lived a president who during his term of service needed all of the consolation and the strength that he could draw from the Unseen Power above him, it was Abraham Lincoln—sad, patient, mighty Lincoln, who worked and suffered for the people and when he had lived for them to good end, gave up his life. If ever there was a man who practically applied what was taught in our churches, it was Abraham Lincoln."

**Secretary
Hay Pays
Tribute**

Secretary Hay spoke briefly, "Some of you share with me the memories to which this occasion and place give rise, of the days when I have sat in this church with that illustrious patriot, whose fame even now has turned to something remote and legendary.

"But whatever is remembered or whatever lost, we ought never to forget that Abraham Lincoln, one of the mightiest masters of statecraft that history has ever known,

was also one of the most devoted and faithful servants of Almighty God who has ever sat in the high place of the world.

"From that dim and chilly dawn, when standing on a railway platform in Springfield, half-veiled by falling snow-flakes, from the crowd of friends and neighbors gathered to wish him Godspeed, he acknowledged his dependence on God and asked for their prayers, to that sorrowful yet triumphant hour when he went to his account, he repeated over and over in every form of speech, his faith and trust in that Almighty Power who rules the fates of men and nations."

**Other
Worshippers**

What a strengthening thought it is to recall that other heads of our Government have worshipped in this same pew. President James Buchanan had immediately preceded Lincoln; Presidents McKinley, Taft and Eisenhower also, though their own church homes were elsewhere. The British Ambassador, The Honorable Mr. Brice frequently came here. Not only was he a great admirer of Lincoln but he was always eager to gather new information about him. Lord Charnwood who wrote the classic "Lincoln" also attended Sunday morning service here. Many nations and many creeds have been represented by the many men and many women who have shared this hallowed seat. It is certain that many have felt the touch of the great heart and have bowed in reverence before the God of Abraham Lincoln. On one Sunday an Ambassador from Japan, a maid from an European Embassy and a missionary from China listened to the Word of God while sitting here. On another Sunday a Lee of Virginia and the granddaughter of an Abolitionist shared it. There is room here for all even as there was in Abraham Lincoln's heart, room for all.

**Poem
"Lincoln's
Pew"**

When Dr. Radcliffe once spoke on Lincoln, Lyman Whitney Allen sat in the pew. Evidently he was inspired to write the poem, "Lincoln's Pew". Later Dr. and Mrs. Radcliffe were touring Europe and discovered his poem in a French newspaper. It is as follows:

Lincoln's Pew

Within the historic church both eye and soul
Perceived it. 'Twas the pew where Lincoln sat—
The only Lincoln God hath given to men—
Olden among the modern seats of prayer,
Dark like the 'sixties', place and past akin.
All else has changed, but this remains the same,
A sanctuary in a sanctuary.

Where Lincoln prayed!—What passion had his soul—
Mixt faith and anguish melting into prayer
Upon the burning altar of God's fane,
A nation's altar even as his own!

Where Lincoln prayed!—Such worshipers as he
Make thin ranks down the ages. Would'st thou know
His spirit suppliant? Then must thou feel
War's fiery baptism, taste hate's bitter cup,
Spend similar sweat of blood vicarious,
And sound like cry, "If it be possible!"
From stricken heart in new Gethsemane.

Who saw him there are gone, as he is gone;
The pew remains, with what God gave him there,
And all the world through him. So let it be—
One of the people's shrines.

A Symbol of Freedom

The dedication of our new church on December 20, 1951 assumed greatly increased importance because of the presentation to our New York Avenue Church of the original draft of the ¹Emancipation Proclamation. This was the gift of Mr. Barney Balaban, President of Paramount Pictures Corporation. The profound, symbolic and spiritual significance of Mr. Balaban's munificent gift can scarcely be evaluated. It meant the reconsecration of the church to the spirit of freedom voiced by our Lord when He said, "Ye shall know the truth, and the truth shall make you free." It meant the American dream as Lincoln phrased it in 1862, and as our congregation materialized it in brick and stone in 1951.

The dedication service was honored by the presence of the Reverend H. Ray Anderson, D.D. of Chicago, Moderator of the General Assembly, who preached the sermon. Also present was the Rev. C. Stewart McKenzie, D.D., Moderator of Washington City Presbytery. It also marked the first appearance of the Reverend George M. Docherty, D.D. on the pulpit platform of the new church of which he had been the pastor for almost two years.

Presentation The presentation of the Lincoln Manuscript followed immediately after the procession, and the solemn service of prayer, music, scripture reading and sermon. The long-standing friendship between The New York Avenue Presbyterian Church and the Washington Hebrew Congregation was again expressed in the suggestion to Mr. Balaban by Rabbi Norman Gerstenfeld. It was, that our

¹For Vice President Hannibal Hamlin's role in effecting the Emancipation Proclamation read "The Life and Times of Hannibal Hamlin" by Charles Eugene Hamlin, pages 428 and 429.

church where Lincoln had worshiped, was the logical place in which to house this precious document. Dr. Docherty said in part: "We now come to an important part of the evening. On my left, resting upon its easel, is a significant document. It consists of three pages, in the handwriting of Abraham Lincoln. It is dated the 14th of July 1862. It states what was Mr. Lincoln's first idea concerning the emancipation of the slaves. It is therefore, his first draft of that historic proclamation. This document is now to be presented to The New York Avenue Presbyterian Church by Mr. Barney Balaban, President of Paramount Pictures Corporation. It needs no stretch of the imagination to recognize the importance of this document and the significance of this event.

Of course there is danger in ancestor worship, but it would be foolish to ignore the past. At the base of one of the sculptures at the entrance to the National Archives Building, these words are carved, 'What is past is prologue.' If this is true then the question is, 'What kind of a play are we presenting in the present?' In a world in which we see once again the drama for the soul of man being enacted, it would be well for us to read again this prologue, which is the past. This document lays down once and for all times, and let us forget it on our peril, be we individual or nation, that the supreme value of the world is human personality. Man, in the words of Immanuel Kant, is an end in himself and must never be used as a means to an end. This document was vaster than even the momentous decision to emancipate the slaves. It carries with it the implication of the final emancipation of the individual from any tyranny or any form of slavery in the world today. As such, speaking from the point of view of the preacher, it is the text from which the principles of freedom must be preached.

Mr. Balaban,¹ you are a busy man. You are one of these men of this great nation who are caught up in the pressures of the business world. But you are not too busy as to lose the vision of the ultimate principles of life. I am personally deeply moved that you are doing this. It is a completely selfless and sincere act, and I know that the impulse stems from the personal desire to show in some way your devotion

¹Mr. Barney Balaban was born in Chicago, Illinois June 8, 1887, the son of Israel and Goldie (Manderbursky) Balaban. He received his education in the public schools of that city. He has been with Paramount Pictures Corporation as President, since July 1936.

to this nation and all that it stands for. Symbolically, it is a gesture that the principles of freedom and justice will continue to rule.

Mr. Balaban will you come forward and tell us what is in your heart at this time."

Mr. Balaban in making the presentation said: "Dr. Docherty, Dr. Anderson, Members and Friends of The New York Avenue Presbyterian Church:

In this House of Worship, I give thanks to Almighty God for making it possible for me to participate in this evening's ceremony.

My parents came to these shores seventy years ago, leaving behind them an old world filled with bitter hatreds and ruled by despotism. Here they found a new world filled with wondrous things—freedom, opportunity, kindness. Not things you could touch or eat but—when you've never had them before—things more real than a pair of shoes or a loaf of bread. As long as they lived they never stopped wondering at the glory of America. They were two of the best Americans I've ever known.

About seventy years ago they came here with nothing but the clothes on their backs and an awful lot of courage. This evening, Goldie and Israel Balaban's son is privileged to present Abraham Lincoln's first draft of the Emancipation Proclamation—one of the great documents of our American heritage—to the church in which Lincoln worshiped. In one generation, the Balabans moved from the steerage to a seat of honor in Lincoln's pew of this church. But that's not my story. It's the American story. Multiply it a million times or more, and you begin to sense the miracle of America. As Lincoln said, 'We have been the recipients of the choicest bounties of Heaven.'

It was in this spirit that I sought to acquire the Lincoln Manuscript for presentation to some appropriate institution. I consider this as an opportunity to make a symbolic offering expressing my gratitude to America. When this historic shrine was suggested as the permanent repository for the document, it did not take long to realize that The New York Avenue Presbyterian Church was the happiest choice I could make.

This church is a uniquely appropriate home for the docu-

ment which led to the Emancipation Proclamation. The Great Emancipator worshiped in The New York Avenue Presbyterian Church. Its pastor played an influential role in the evolution of the final Proclamation. It was here that Lincoln found comfort and strength at a time when his soul was troubled by momentous decisions.

It is particularly fitting that a religious institution be the permanent repository for this Manuscript. For the Emancipation Proclamation was born out of deep religious convictions. Its origins are rooted in a basic Judaic-Christian concept—the integrity of the individual human personality. This concept and slavery are utterly incompatible.

He who created man in His own image, thereby giving sanctity to every human being, is the ultimate source of freedom. There can be no enduring society of free men without an abiding faith in God. This great documentary landmark in the struggle for freedom, therefore, belongs in a House of God. I venture to think that Lincoln would have it this way.

I look upon the Emancipation Proclamation, not as an aging record of the past, but as a living document today. To use Lincoln's words, the world today is 'half slave and half free.' Once again, human dignity is being challenged and repudiated. Forces of evil, scorning all the moral precepts which we hold dear, seek to enslave the minds and hearts of men everywhere, Freedom or slavery has become the burning issue of our time.

The struggle for freedom is never ending. There can be no moratorium in 'eternal vigilance' necessary to preserve liberty. Nor can we ever rest content that we have attained the fullest measure of human dignity even here, on the free soil of America. Men of good will must still endeavor to translate the underlying spirit of the Emancipation into everyday practice.

In the hope of giving added vitality to the Emancipation Proclamation as a living credo for all Americans, I shall establish a Trust Fund with a program to be put into effect in the near future. This Fund will be adequate to provide suitable financial awards to those individuals who perform outstanding service in translating the spirit of the Emancipation Proclamation into the strengthening of the way of

life. These awards will be made periodically. I plan to enlist the services of a Board composed of outstanding citizens, to select those whom they consider deserving of such awards.

If it is at all practicable, I would hope that these awards be presented at this Church on some occasion associated with Lincoln's birthday. The details have not been fully worked out, but I plan to do so as soon as possible.

This then, is more than the presentation of a manuscript as a relic of the past. It is a rededication to the principles which inspired it, and an affirmative step to rekindle the spiritual flame that inspired its author. It is, therefore, with a deep sense of consecration that I now transfer the original manuscript of Lincoln's first draft of the Emancipation Proclamation to the permanent possession of The New York Avenue Presbyterian Church."

Thus our church is now the custodian of one of the long series of documents that have marked the struggle of mankind for freedom—a freedom that began when Abraham, coming out from the oppression of Mesopotamia's pagan kings, made the first covenant with God; a freedom that was again wrested from the Pharaoh of Egypt when Moses led the children of Israel through the Red Sea and the wilderness to the Promised Land; a freedom that was consummated by our Lord Jesus Christ when by His crucifixion on Calvary He won freedom from sin for all those who should believe on Him.

Through the gift of the Emancipation Proclamation, The New York Avenue Presbyterian Church takes her place among the sacred shrines of freedom.

Dedication An important prologue to the actual sesquicentennial celebration of our church took place on Sunday, February 8, 1953. It was the dedication of the Lincoln manuscript in the Lincoln Parlor of The New York Avenue Presbyterian Church. Our President of the United States and Mrs. Dwight D. Eisenhower, together with many others were present for the ceremony. The manuscript handsomely encased and lighted was unveiled by its donor, Mr. Barney Balaban, president of Paramount Pictures.

The Reverend George M. Docherty, D.D., pastor of our church, addressed the gathering as follows:

"We are gathered here in this simple but significant service to dedicate to the glory of God, this Manuscript in the handwriting of Abraham Lincoln. On the twentieth of December 1951, Mr. Barney Balaban presented this historic document and treasured gift to The New York Avenue Presbyterian Church. We regard it as one of the three most valued documents in the history of the American people. In a moment it will be revealed in its specially constructed permanent home, where it will rest as long as this church shall stand.

The collection of ancient manuscripts has its own romance that only the antiquarian can enjoy. This document has its own share. Where did it come from? Why was it written in this form? These are the questions that the historians must discuss among themselves. But the facts are there. That Mr. Lincoln wrote it. He completed it a week before his cabinet meeting of the 22nd of July, 1862, when in his own words he presented the original draft of the proclamation. It was laid aside in favor of the September Proclamation, 1862, issued after the success of Antietam. By the time of the Final Proclamation of January 1, 1863, events were too stirring to recall this document written on the foolscap stationery of the Military Telegraph Office of the Department of the Potomac. Among waste papers consigned to the incinerator, a porter recognized the handwriting. He took it home and kept it in his family. It was acquired by a well-known collector who with the eye of the expert saw its intrinsic value and deep historic significance. He treasured it as a "find" not to be sought for money of any price. He delighted in his treasure for thirty-five years.

Mr. Barney Balaban, with not a little persuasion and some arguments, not least of which was patriotic appeal and a not inconsiderable check, bought the document. For Mr. Balaban with his own native qualities of insight and deep gratitude to the God of his Fathers and to the land of his adoption saw that it was for him a symbol of both Plymouth Rock and the Statue of Liberty, of religious and personal freedom. This was no dusty manuscript of the past, but the pulsating heart of democratic freedom for every land in every age, and especially for today with more than half the world in chains more vicious than the thongs of the African slave ships.

Because it was a living symbol, it must not be entombed in any museum showcase. We feel honored that he chose this congregation with which the name of Lincoln is so intimately associated. Here it will rest

*a simple testament of a great and good life,
a symbol of freedom in a fettered world,
a herald of hope for the years to be.*

May those of whatever faith, who came to look upon it, remain to pray because of it. "In giving freedom to the slave, we assure freedom to the free." Give unto the Lord the glory that is due unto His name. In His temple everything saith Glory.

We ask Mr. Barney Balaban to unveil the Lincoln Manuscript."

Dr. Docherty continued the service with:

*In the faith of the Lord Jesus Christ,
I dedicate this Memorial to the Glory of God,
to the revered and ageless memory of Abraham Lincoln,
to all peoples who on earth do dwell, of every color,
creed and country.
In the name of the Father and of the Son and of the
Holy Spirit. Amen.*

Let us pray:

Lord God of our fathers, before whom the mighty works of man are a very little thing, in humility and thanksgiving we bless thee for the fulfilling by thy mercy of this simple service: for the clear, high motives that prompted this gift and the symbolic message it speaks to us now, and will continue to utter in this place when the voices of those present will long be silenced in the sea of time.

Preserve, we beseech thee this gift from all fire or accident of war.

We give Thee thanks for thy servant, Abraham Lincoln, greatly beloved in life and deeply revered in death. We who follow after, grant us also his steady vision of God without which the people perish, his compassionate love for all God's people; and his "courage and gaiety and quiet mind."

Give our earth-bound eyes prophetic vision to behold beyond this written page the agony and grief and toil which

consummated its high resolve, and to see not written words in ink mellowed by the touch of time, but the very blood of him who went in jeopardy of his life and in the end laid it down that these dreams of his might be our present possession.

Send us back to our daily tasks of both high and low estate, with a new found value of the dignity of human life and endeavor, and a simpler, nobler faith in Thee whose over-arching providence encompasses our every need and the peoples of the whole world. Through Jesus Christ our Lord.

Now the God of Peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Dr. Sizoo and the Lincoln Family

Not only did Dr. Gurley have intimate associations with the Lincoln family but our pastor, Dr. Sizoo did also. He relates that a few years after he had been at The New York Avenue Presbyterian Church he came to know the Lincoln family. He called on them and established a very delightful friendship which ran down through the years. When Robert Lincoln died he went to see his widow, Mrs. Lincoln. He told her in substance "I would like to tell you, Mrs. Lincoln, of one incident in my life which surely should bring you some comfort in the loss of your distinguished husband. My father brought us over to this country from The Netherlands. He burned the bridges behind him and came to a new country. He knew absolutely no one, had no friends or relatives. I remember one incident of that journey. The ship on which we were travelling came in sight of land and my father put me on his shoulders so I could see. The rest of the family was standing all around. I said to him, 'Father, have you any work to go to in this new country?' 'No, but this is the country of Abraham Lincoln and if all the people are like that I guess we can trust them.' My father, who had been an architect in Europe, secured employment in the Pullman shop where Pullman sleepers were made. I remember very well he came home one night and said something wonderful had happened to him. He said, 'You know Mr. Abraham Lincoln had a son by the name of Robert. Well, Robert Lincoln was walking through the factory today on an inspection tour and stopped to talk to me!' Then my father added, 'What a wonderful country this is that the son of a President will stop to talk to a working man!'

**Tower
and
Steeple**

So I thanked Mrs. Lincoln for what her husband, Robert Lincoln, had done to my father. Some time passed and then one day she sent for me. She told me that when Abraham Lincoln worshipped in the Church there was a steeple on it which had been blown down by a storm early one Sunday morning. She said that she would like to restore that tower and spire. If I approved she wanted me to obtain an architect and advise her of what the cost would be and she would pay for it. She wanted me to know that she was doing this as a tribute to the Church and as a sort of memorial to the incident which I have recorded. I immediately went to ¹Mr. Larner. We talked it all through. An architect was obtained and an estimate prepared. Then it was brought before the trustees and later to the congregation.

**Clock
and
Chimes**

Mrs. Isham, the daughter of Mrs. Robert Lincoln, said she would like to have a part in it, too, and she gave the clock with the chimes. It was discovered that the structure of the Church was too weak to hold such a spire so it was anchored to solid ground on steel piers which go through the church, as you know."

**Robert
Lincoln's
Burial**

He further noted a very interesting incident relating to the burial of Robert Lincoln. His story was, as he recounted it, that "When Robert Lincoln died his body was put in a vault. Mrs. Lincoln could not bring herself to a burial service because she was so shy of all publicity and determined to wait until public interest had waned. One afternoon in my study Mrs. Isham came to see me and said, 'I have a message from mother and I hope that you will make no notes of this and tell no one about this interview.' She said on a certain day, at a certain hour, the car would be in front of my study. Would I please walk into the car and say nothing to anyone as to where I was going. I did accordingly. I got into the car and it stopped in front of the Lincoln home in Georgetown. When I reached the door of the house it was opened by a servant and there stood Mrs. Lincoln in a black dress with a black shawl and a little black hat. She walked up to me and said, "Today I am your mother and you are my son. We shall go out and bury father." With that she put her arm around me and I put my arm around her and together we walked to the car, not knowing where I was going. We came to Arlington and the car

¹One of the trustees of our church.

stopped on a little knoll which the Congress had set aside for the Lincoln family. There on the edge of the hill was a grave with the casket of ¹Robert Lincoln covered with a flag. The Supervisor of Arlington Cemetery was there. There was no one else present. Mrs. Lincoln would not even permit her own daughters to attend. We walked arm in arm to the grave and I said to her, "Mother Lincoln, what do you want me to do?" She said that she would like to leave that to me. I suggested that I recite the twenty-third Psalm, offer a prayer and pronounce the benediction. She agreed with this and I followed that procedure. Then the casket was lowered.

No one is supposed to know where exactly on that little knoll the body of Robert Lincoln rests. When we came to the end of the service, Mrs. Lincoln said to me, "Do you think father would appreciate what we have done?" It was a glorious day and I said to her, "I am sure that he would be happy at what we have done." Then she said, "Let us go home."

We walked arm in arm to the car and to her home."

The sermon which Dr. Joseph R. Sizoo preached on May 26, 1929 at the Dedication Service of the Lincoln Memorial Tower follows:

"The Tower Of The Lord"

"And the Lord came down to see the tower which the children of men builded."

GENESIS 11:5

We dedicate today to the glory of God a memorial tower. If it were just another tower of another church it might have no great compelling interest beyond the immediate circle of those who give it and those who receive it. Other friends have given other towers to other rare spirits who once walked among men and have gone to join the choir invisible. We have not just built another tower. There is deeper significance in this dedication than just that mere fact. We have built in this city in which he came to fame and blame, in which he was crowned and crucified, in which he was honored and despised, a memorial to a man whom God gives to the world but once in five hundred years, a great heart, Abraham Lincoln.

It is meet that on this Church should be built such a memorial tower given by those who have entered into the inheritance of his name.

¹Robert Lincoln died July 26, 1926 in his eighty-third year.

It was here he came to pray; it was in this Church that the stars came back to his sky of hope and faith; it was to the minister of this Church to whom he read the Emancipation Proclamation before it was given to his Cabinet and who after reading it suggested an added paragraph which Abraham Lincoln incorporated in his Proclamation; it was in a pew in this Church in which Lincoln arose Sunday after Sunday when the minister offered his pastoral prayer to God because he would not sit when men brought him into the presence of the Almighty; it was to many a prayer meeting held in the lecture room of this Church to which Lincoln came, unknown, for comfort and courage; it was the minister of this Church who stood by his death-bed as the body grew weak and prayed that his soul might be given entrance into the eternal habitation; it is in this Church that we treasure the Lincoln Pew as a golden shrine, an eternal memorial to Lincoln's habits of worship. I am not rehearsing these historic incidents to win the plaudits for the Church, but rather that there may come again to the minds of the people a new recognition of the place of religion in the life of all great leadership.

* * *

What are these religious values to which this tower bears witness? What was there about Lincoln's life and religion which we do well to keep alive and of which this memorial tower stands as a permanent testimony?

1. THIS TOWER BEARS WITNESS TO THE DOMINANCE IN HIM OF FRONTIER VIRTUES.

The stories of Lincoln's early life make sad reading. You walk away from them with a heavy heart. As you think back upon the unbelievable hardships of those early days you cannot back the question, "Why were they necessary?" Recognizing the face that was destined to be his, why did he have to endure these unbelievable pangs? They were so deep and burned such scars upon his soul that Lincoln never spoke of them even to his most intimate friends. Born on Nolin's Creek in Kentucky in a rude log cabin he grew up in a trackless, neighborless, bookless world. The day that he was born a neighbor trudged two miles over a rural muddy road to make for the mother a cup of hot tea and to wrap this new-born child in red flannel, the only nursing Abraham Lincoln ever had until he died. When but a boy the family trekked westward to Pigeon Creek, Indiana, where they lived in a three-walled enclosure, perhaps fourteen feet square, and endured uncomplainingly the severe winters. There were no schools in his world and from childhood he labored with his father for eleven years to earn one-half of the title deed to that simple home. He hired out as a laborer for twenty-five cents a day, and went to slaughter pigs for thirty-one cents a day. At one time

he split twelve hundred rails for the munificent salary of three home-spun shirts dipped in walnut tea. He never saw the inside of a high school or college until he came to Congress, and the sum total of his school days was the equivalent of one year. In his great debates with Stephen Douglas, the latter, always well groomed, travelled (on the train) in a private car while Lincoln upon several occasions travelled as a passenger in a flat car taking off his coat and folding it up as a pillow upon which he might sleep. When his wonderful mother died they waited three months for a Baptist circuit rider to come to their home and offer a prayer of consolation.

Why was all that necessary? What did these days of loneliness and struggle bring him? My friends in a day when we are so glib to suggest that poverty leads to crime and that the possession of prosperity brings men to saintliness it is good to remember that these frontier days made him strong in the possession of dominant frontier virtues. Hunger, poverty, loneliness, indescribable weariness—he knew all these and they drove him to certain elemental traits. Out of such environment Lincoln came and when these frontier virtues become dominant again in life we shall have our Lincolns.

And what were these frontier virtues to which this tower bears witness? They were these:

Simplicity. He drove oxen over rough trails; he rode horseback as he journeyed from place to place; he read his few borrowed books by the flickering lights of candles and pine-logs; he wrote his lessons on shingles which he had made himself. Today we travel faster and more luxuriously; we have substituted for the simple home-spun, elaborate habiliments; we write our letters on the finest of India linen paper; we have many more and unbelievable comforts, but are we happier and better? The rattle of the complex machinery of civilization has silenced our ears to the songs of simplicity of an earlier day. To that simplicity we must return if we would have characteristics adequate for the present emergencies of life. The rivers taught him contentment; the plains gave him patience; the hills taught him love; and the stars kept his hope undimmed. To the return of that simplicity we dedicate this tower.

Out of those frontier days there came to Lincoln steadfastness. He was never impatient. He was never caught off guard. Before all the sudden and swift emergencies that arose in his later days he was always prepared, for the frontier life had taught him steadfastness. His ship was always on an even keel. He endured uncomplainingly the hardships of frontier life and in later years however deep the grief no one ever heard one word of complaint, bitterness or self-pity fall from his lips. He was inflexible, difficult to bend. Nothing could move him from a fixed con-

viction, he never flinched and he was irreproachable. In triumph he was none other than in hours of convulsing defeat. He studied, analyzed, searched diligently for truth, but when his mind was made up he could not be distracted by praise or blame. There are men who see orange and black today and tomorrow interpret life only as black and red, who sink from glorious heights into a dismal despair. Not so Lincoln. Neither the undeserved antagonism of friends or the outspoken hostility of foes moved him. Much is being said today about our want of steadfastness, endurance, and balance. Perhaps these are so lacking in life today because the elements that make for steadfastness are wanting.

Kindness was another frontier virtue born out of the frontier life. He could truthfully say, "I have never wilfully planted a thorn in any man's breast." He was reviled, but reviled not back. He met calumny with calm, hate with love, and misunderstanding with patience. Just before he left Springfield to come to Washington for the inauguration he went to his law office in the city of Springfield which he shared with Mr. Herndon, his friend. When he entered the room he threw himself down on the old couch in the corner, put his hands under his head, looked toward the ceiling as if in quiet meditation and said to his partner, "We have been together now for sixteen years and we have never had a cross word." He demonstrated in his own life the goodness of real greatness and the greatness of real goodness.

It is for these that Lincoln is loved. The halo about his name will become brighter with passing years. As starlight never loses its lustre, as men never weary of the sunrise or sunset, as the mountains and the tides and the open country will never lose their enchantment, so an undying fascination plays about the memory of Lincoln for these simple virtues.

Where are these virtues today? Many say they are lost. Men are going up and down the land decrying the want of these virtues, saying that they have ceased to be. Not so. These frontier virtues are not lost, they have only been suppressed. For awhile we have been blinded by ambition, fame, and wealth. But when we see that these things never satisfy and have only tricked and duped mankind we shall return to that better and braver day when frontier virtues, now suppressed, shall become our dominant desire. They must be restored. We have placed all too much emphasis upon the external and the immediate forgetting that civilization is but a thin veneer which quickly melts when men are brought together in crowded quarters. John Masefield in his "Everlasting Mercy" voices the deep need of today.

*O Jesus drive the colter deep
And plow my living man from sleep."*

To these frontier virtues we dedicate this tower.

* * *

2. THEN, TOO, THIS TOWER BEARS WITNESS TO THE PLACE OF RELIGION IN THE LIFE OF ALL TRUE LEADERSHIP.

Lincoln was essentially a religious man. He had been brought up to fear God. Before he was seven years of age his mother had made him commit to memory forty chapters of the Bible and when he came to this city to become the President of this country the only thing which he brought with him out of that old life of those frontier days was his mother's Bible, which she gave him at Pigeon Creek, and which was placed by his bedside on a table in the White House, that Book, of which he later said, "Accept all you can of it by reason, accept the rest of it by faith, and you will live and die a better man." There is no possible explanation of Lincoln's life apart from his religious inheritance. By no possible streak of the imagination can you argue from a three-walled enclosure on Pigeon Creek to the White House on the Potomac. His environment, inheritance and home did not make him. He was God's man of destiny. You cannot explain Moses apart from the lambent glory which played harmlessly in the acacia bush on Mount Horeb out of which the voice of God spake; you cannot explain David apart from the light that must have found its way into his soul as he tended his father's sheep on the starlit plains of Bethlehem; you cannot explain Isaiah apart from the vision of the angel who placed live coals upon his tongue so that he spoke the words of God; you cannot explain Bunyan apart from the vision of the new heavens that came to him in Bedford Jail; and you cannot explain Lincoln apart from God in whom he put his confidence and whose unfaltering presence sustained him. God brought Lincoln from a cradle so lowly to a grave revered. It is true that great epochs are ushered in by great men, but it is also true that great men are ushered in by a great God. To that unfailing Providence which sustained Lincoln in all his years of service and who will ever sustain all leaders of men, we dedicate this tower.

* * *

3. THIS TOWER BEARS WITNESS TO THE UNITY OF THE NATION.

Lincoln came to leadership over a divided country. The scars were driven deep and the chasm that separated North from South seemed beyond the possibility of crossing. How desperate was the situation it is not for me to rehearse. If there ever was a proof that God meant our American democracy to survive it was in the days of the Sixties. It never would have been held together but the fact that He willed it. It would be difficult to imagine a more desperate hour and darker cleavage. On that windy day in March in this city, when he was inaugurated, cannons guarded strategic positions at the intersections of the street,

cavalry was on hand to quell riots, soldiers in arms guarded the portico upon which he took the oath of office, and he walked between files of armed men to the stand from which he read his inaugural address. Yet his first words were, "Though passion may strain, it must not break the bonds of our affection. I do not expect the Union to be dissolved. I do not expect the Union to fall. But I do expect that it will cease to be divided. We are not enemies but friends." He found the nation divided, but when he died it was once more a united country. No words ever spoken by him in the very heart of the war ever caused the chasm to deepen, he was always throwing bridges across it. It was to unify the nation that he gave his life and committed the enterprises of his great spirit. After his address at Gettysburg Lincoln was walking down the street of the village of Gettysburg when suddenly and rudely a boy rushing down the street ran into him. Not knowing whom he was addressing the boy turned rudely to President Lincoln and said, "Can't a soldier from the South walk down these streets?" Mr. Lincoln turned to him and said, "My boy, the fellow who is interfering with you walking down the street is the fellow inside of you." Lincoln asked him what he wanted and the lad told him of a brother who was a captain in the armies of the South who had been wounded and was dying in a hospital. The wounded captain was anxious to make out a will and the boy was running, trying to locate someone who would draw up that will for him. Mr. Lincoln said to the boy, "I am something of a lawyer. I wonder whether I will do." They walked to the hospital, greeted the captain of the southern troops, and the will was made out. When the will had been prepared and written the wounded captain asked Mr. Lincoln what his name was and he replied, "A. Lincoln." Then followed another question, "Are you related to Abraham Lincoln, the President?" And at once came the reply, "Well, I think I have something in common with that man." They talked a little while longer when the southern soldier said to him, "Sir, before I die I wish I could slip my hand into the hand of Abraham Lincoln." Lincoln put out his great, warm hand, took the hand of the southern captain and held it until it grew cold, and in that hour the soul of the North and the soul of the South were reunited in a common appreciation. Lincoln found the nation divided and he left it united. It was not the South he fought, it was the Union he was saving. It is singularly appropriate, therefore, that in this city, the border city of North and South, and in this Church which Lincoln loved, should be dedicated this tower as an eternal witness to a united people whom we pray God may never again be divided.

We have need of that spirit today. What suspicion, unrest and arrogance plays between group and group, race and race, people and people. What pitiful divisions there are among men whom God meant

to be one. We came here friends. We must leave here brothers. To that continued unity of mind and heart we dedicate this tower.

* * *

4. ONCE MORE, THIS TOWER BEARS WITNESS TO THE SUPREMACY OF THE SPIRITUAL FORCES IN LIFE.

This tower rises in the heart of this very city as a challenge and a protest; a protest against the importance of external forces and a challenge for spiritual ideals. This tower rises surrounded by hospital, newspaper enterprises, and flanked on all sides by the wares of the merchantman. It points men up beyond the problems of what shall we eat, what shall we drink and wherewithal shall we be clothed to those higher reaches where we have fellowship with the things unseen. No nation can stand without these spiritual realities, for man cannot live by bread alone. As well satisfy a jungle tiger with sawdust, or a lamb with carrion as to suppose that the things men touch and see are adequate for human happiness.

The seeds of national decay are never in the form of government which may prevail, the wealth or poverty of its citizens, but in the decay of moral authority and religious obedience. We are rich enough, we are wise enough, but we are not good enough. It is our moral attitude to life that leads to the making or breaking of civilizations. Rome did not fall because it was poor, Greece did not fall because it was ignorant, Babylon did not fall because it had no trade. Phoenicia said, "See my ships"; Rome said, "See my legions"; Greece said, "See my culture"; Babylon said, "See my gardens." None of these thought of pointing men to God in whose hands alone are the keeping of empires. In a day when men are wondering wherein lies the hope of a continuous and abiding prosperity it is well to remember that that nation alone is great whose God is the Lord.

It was the custom in olden days to build towers on places of worship among the Christian peoples. These towers were built not merely to guide pilgrims but as a refuge. Ofttimes as they met in their places of worship they would be suddenly attacked by some relentless foes lying in ambush. Then it was that the congregation would leave the place of worship and rush to the high tower for refuge. May it be so in this shrine of men's hearts, and unto that end we dedicate this tower.

*"My high tower is He,
To Him will I flee,
My refuge in glory,
My God and my All."*

The New York Ave-news

Origin In 1940 and 1941 a little publication first appeared and was called the L Y T. It contained the news concerning the three groups of young people in the Lincoln Fellowship Forum, the Young Peoples Department and the Tuxis Group.

There next appeared in March 1942 a news sheet devoted to choir activities first titled Padluronka News, then the following month as The Clarion and in June as the New York Avenue Times. On November 1, 1942 it came out as The New York Ave-news. As the New York Ave-news this little church paper has had a continuous existence for eighteen years.

First Editor Willard Daughtry, who married Dr. Marshall's secretary, at first declined to serve as editor. He reconsidered and became its first official editor with Helen Falconer as Assistant and Arlene Harris as Feature Editor. Its successive editors were Miss Alma Dean Fuller, Charles Warren and Charles Watson.

First Edition Volume I, Number I, published May 15, 1953 marked its debut as the official church paper. At that time it passed from the hands of the young people whose private venture it had been. Through the years it has grown from a single sheet to a magazine of eight to twelve pages. Its editors have become official too, Mr. Warren having been a member of the Board of Deacons and Mr. Watson being at present a member of the Session.

The art work has been notable through the efforts of Woodrow Woodard, whose service and life ended in Japan. Kenneth Scollon and Miss Ardyth Davis have done notable



Preparing The New York Ave-news

(L. to R.) *James Davis, Charles Watson, Annie Jackson, Mary Anne Davis, Nada Seymour.*

work for the Ave-news, especially with the original and beautiful cover designs. The paper has been fortunate in having the excellent photography of Herbert Ruckmick, and members of the various organizations. The staff of volunteer workers who do the typing, set up the format and spend many an evening toiling over the typewriters after a long day's work at the office or in the schoolroom, are to be commended. The excellence of the paper through the years and the enjoyment of its readers is built upon this foundation of loving service freely given by everyone on its staff. The charter which made the Ave-news the official church publication in 1952 reads as follows:

THE NEW YORK AVE-NEWS

I

The Publication and Publicity Committee of the Session will execute the provisions of this Charter on behalf of the Session, and will be responsible for matters relating to the "Ave-News."

II

"The New York Ave-News" will be the only periodical serving all the organizations of the church. "The New York Ave-News" should reflect the activities and life of the congregation and should strive to unify the church, to publish timely news in an informal and lively manner, to be interesting and informative to all organizations and age groups, and should provide a place where differing opinions may be expressed within bonds of propriety and good taste. It is essential that "The New York Ave-News" be

alive in style and format, and that it not be used solely as a means of routine reporting of news or announcing events.

III

An Editorial Advisory Board of four members will be established by the Publications and Publicity Committee of the Session consisting of the Chairman of the Session Committee on Publications and Publicity, the Minister or Associate Minister, a member of the congregation selected by the Session Committee on Publications and Publicity, and the Editor.

IV

The functions of the Editorial Advisory Board include the development of publication procedures and rules within which the Editorial Staff will operate. This statement governing the issuance of the publication will be contained in a single document approved by the Session; and amendments and addenda to this statement will likewise be approved by the Session and incorporated in the statement of rules and procedures. This statement of publication procedures and rules will cover such guide lines of editorial practice as the general format, its frequency of issuance, and the general type of material which will be included therein or excluded therefrom.

V

The Editor will be appointed and relieved by the Editorial Advisory Board subject to approval by the Session. The Editor will choose and organize his own Editorial Staff. The Editor shall be responsible for all material that is presented for each issue to insure that it is timely, accurate, interesting, newsworthy, well written, in good taste, and is in conformance with this charter and stated publication policies and procedures. The Editor will have full freedom to carry out his duties without prior review, but shall be obligated to follow the guidance of the Editorial Advisory Board on the publication's content.

VI

The circulation and issuance of this periodical will be accomplished in such manner as to insure its availability to every member or family of the church.

The New York Ave-news kept us informed of the progress of our new church building. Undoubtedly it served as a strong link in binding our congregation together during those trying years. It has carried vital statistics of births, marriages and deaths. Biographies of church personnel have proved most interesting as well as informative. Bequests and endowments have been listed. We have been told of additions to our library. The varied and many activities of our choir have had good reporting.

About 2,000 copies are printed monthly. It is mailed to all members. Additional copies are available for distribution at the church office and at the inside main door of the sanctuary.

The staff members over the years have given untiringly and devotedly of their time. Their labor in nearly all instances was contributed after long work periods at offices.

Due to the transitoriness of Government positions and the movement of military personnel, the staff has had frequent changes. To name all who have served would be impossible but we pay tribute to all of their consecrated efforts.

The present staff is comprised of Editor Charles R. Watson, Jr., Associate Editors Sara F. Leslie and William J. Miles, Editorial Assistants Shirley E. Gantz and Agnes B. Grametbaur, and Typing Director, Kathryn L. Luginbuhl. Then there are Columnists Mary Anne Davis, Annie Jackson, Francis Mann, and Neale Pearson. The art work is done by Ardyth Davis, Mildred Mugridge, Herbert C. Ruckmick, and Kenneth Scollon. Typists are: Jeannie Allan, Clara Brown, Merle E. Clay, Nelle T. Cloer, Jeannette C. Cohen, Marion L. Fowler, Frances L. Gray, Ana E. Ireland, Milrae E. Jensen, Mary Johnson, Monica Kaspar, Thelma Knuths, Zelma Mason, Hazel G. Seaman, Nada M. Seymour, Alice J. Shafer, and Marie Wright. James E. Davis is Treasurer of the Business Department.

Folkways of New York Avenue

"I am come that they might have life and that they might have it more abundantly."

—JOHN 10:10

In the eyes of an anthropologist, the common experiences of life shared by all mankind are birth, marriage, death, with absorbing deviations pertaining to food and its preparation, coming of age, the position of the aged, the place of women, the tribal councils, war and peace, possessions and many other folkways peculiar to various groups.

Infant Baptism

In our church, these ways of ours have grown through the years into a character all our own. To begin with infant baptism, one of the two sacraments, we have a custom that two members of the Session precede the baptismal party to the altar and follow them as they proceed down the aisle. This symbolizes the continuing interest of the church in the spiritual growth of the child, and though pastors come and go, there is always the Session with its provision for Christian education and growth. This is not to be confused with godfathers and godmothers so-called, who often seem to be rather useless in the child's later life, and fulfill merely an honorary function.

Coming of Age

When boys and girls reach the age of twelve years or thereabouts, they are invited to join a class of instruction preparatory to being received into the church, symbolizing their coming of age in the spiritual sense. Membership in the body of Christ is a great safeguard amidst the manifold temptations of teenagers.

Marriage Customs

Marriage customs are another direction in which folk-habits play an important role. Judging from

the epidemic of marriages in the choirs and among the young adults, the church plays a large part in fostering marriages that are truly "made in Heaven." From the end of the nineteenth century, Dr. and Mrs. Radcliffe gave each fall a reception at the manse to the entire congregation at which the newly married couples of the past year received with the pastor and his wife, thus introducing them into the "tribe." Elsewhere in this book is the story of President Lincoln's interest in the bridal trousseau and wartime wedding of Dr. Gurley's daughter in 1861. Even the building committee of the present church took thought for the many young folk in Washington who are to be married away from their own distant homes, and they built in the beautiful little Lincoln Chapel for small, intimate weddings. A bride who lives in a room or small apartment gratefully appreciates the stately Lincoln parlor as a setting for her wedding reception and the facilities of the small dining room and kitchen for the serving of festive food. So our out-of-town brides can look to their church for sponsorship on the most memorable day of their lives.

**Respect
for Age**

In any Presbyterian Church, indeed in its very name, there is the avowed respect for age and experience in its Session composed of Elders. In this Presbytery of Washington City this is demonstrated in the loving care for elderly people in the Presbyterian Home for the Aged, whose larger quarters and more extended service are in the prayers and planning at this very time.

**Reception
of New
Members**

An innovation that was much appreciated by the many members of the church was the reception to new members admitted during the previous year. This was followed by the custom of giving a dinner in honor of each new group with the members of Session as hosts. Every one was introduced, giving his home church or home state, his reason for coming to Washington, his reason for the choice of our church, and the experience of, or preference for type of church work. The fellowship promoted by these dinners proved a valuable factor in integrating new members into the corporate life of New York Avenue Church.

**Coffee
Hour**

Our beadle, George S. Dodson, of thirty-seven years service, once said: "This is the eatin'est Church I ever did see." And indeed the coffee-hour fellowship after the morning and evening services, for which the

coffee is donated anonymously by a member, plus the congregational dinners served from Tuesday to Friday evenings every week from September to June, are evidence that the social life has not been overlooked. We have an efficient Dietitian Committee and a wonderful kitchen staff headed by Mrs. Agnes Young. Scarcely a group meets without refreshments of some sort and many a committee meeting has done its work over the tea cups.

The members of the morning choir enjoy the coffee break between the 9:30 and 11 o'clock services each Sunday, when, still robed, they gather for a few minutes' chat and a cup of coffee before the second service. At best, Sunday morning is a long stretch of duty for choir members, and this interval is gratefully enjoyed.

**Sewing
Group**

Since we never have money-raising devices, bazaars are out of the picture. Nevertheless we have an active sewing group which meets once a month for making hospital supplies, bandages, dressings and garments by the hundreds for our overseas and National Missions Hospitals. Twenty-five or thirty women keep sewing machines running and the output is truly impressive.

**Home and
Foreign Service
Volunteers**

About thirty years ago Dr. Joseph R. Sizoo announced that any young people from our Church who volunteered for home or foreign service in the mission field would receive the financial backing of their home church, a promise which has been carried out to the letter.

In addition, the entire estate of one of our elders, William P. Metcalf, was bequeathed to the Church with a proviso that any of our young folk preparing for full time service in the ministry or other Christian service could be helped to complete their course of preparation for their life-work, up to one-third of the annual income of the estate. Thus the Church watches over, encourages, and supports the youth from the sick-room and nursery up to the beginning of their careers, a family, clan or tribal solicitude that goes the "second mile" in caring for the next generation.

We have room in our hearts as well for extension beyond our own circle. Mr. Metcalf's bequest to the Womens' Association in the name of his mother, Mrs. Helen Metcalf, for a project in the National Mission field, furnished the funds for the Church at Cherry Creek, Tennessee, a beauti-

ful little stone church complete with "bell, book, and candle" built by labor and of native materials by their own members. Our share was the financing of those portions of the structure which needed money. We were gratified to hear that one of the first Elders at Cherry Creek Church (organized in 1800) was a William P. Metcalf and that an Elder of the 1840's was Jesse Lincoln, a cousin of our distinguished fellow worshiper—Abraham Lincoln.

**Bible School
Handicapped
Children's**

Our Bible School on Saturday morning for handicapped children is another of our folkways that exemplifies our love in the name of Jesus Christ for "the least of these, my children." A group of leaders, consisting of teachers, a trained nurse and pianist, supported by a faithful motor corps of men and women who gather up the little crippled folk, some of them victims of polio or cerebral palsy, bring them to the church for a happy hour or two. After Bible study, prayer and worship, they return them home safely afterward, performing a unique and valuable service in Christ's name. Several of these children sing in Mr. Prussing's Junior Choir, receiving a half hour of training with the choir on Saturday morning.

**Community
Clubs**

No account of our folkways would be complete without mention of our Community Clubs for neighborhood children, often underprivileged, which is an interracial project. The children 8 to 14 years of age meet after school from 3:30 to 5:30 P.M. on week-days except Monday while the teen-agers 14 to 18 years meet 6:30 to 10:30 P.M. Tuesdays, Wednesdays and Thursdays for recreation, sports, crafts, and worship. An employment service for the summer is the most recent development. The boys' basketball team won the YMCA championship in the fall and the boys' singing group has performed in talent programs.

**Call to
Prayer**

Newcomers to our church will be surprised to see the congregation stand when the first note of the Westminster Chimes sounds and remain standing until the last note of the hour has died away. This moment of silence during the chimes' call to prayer makes the pastor's call to prayer doubly impressive as a beginning of worship.

**Communion
Cup**

We are the fortunate possessors of the ancient silver communion cup, one of two brought from Scotland by Rev. Mr. Laurie. They were made for and used in his own father's church. The cup was presented by Mrs.

Peale (wife of Col. Peale of Fairfax), a great granddaughter of Dr. Laurie. It is used to serve the communion wine to the clergy during the observance of the Sacrament of the Lord's Supper.

Children's Day Each Children's Day there has been an annual distribution of growing plants to each child in the Bible School, the gift of the church to the growing child. The symbol of growth and the flower-like loveliness of the children in the springtime colors combine to make the day one to be remembered.

Holiday Donations Again at Thanksgiving and Christmas, the church and Sunday School bring their gifts of foods to the altar for distribution by the deacons to poor and needy families, either of the church or those recommended by the Washington Council of Churches.

Christmas Carol Service On Christmas Eve beginning at 11:00 P.M. there is a carol service in the small park at the east front of the church, and again on New Year's Eve, the social hour is followed by an hour of worship from 11 to 12 o'clock in the park if weather permits, closing at midnight with the pealing of the bells ringing in the New Year.

Easter Sunrise Service At 6 A.M. on Easter Sunday, a Sunrise Service is held in the little park, beginning with marshaling the dawn of light upon the Christian era, ending at night with the triumphant strains of the Hallelujah Chorus from the Messiah at the close of the evening service.

Men's Communion Breakfast The practice of the Men's Club of holding a Communion breakfast for men only, several times a year, originated as far back as the Essene sect in early Christian times, and carried forward through the years by various church bodies, chiefly the Roman Catholic. Also, they have led the way in organizing retreats of various groups for rest and spiritual contemplation. In our church the Parents Club, the Young Adults Forum, and most recently, the Choirs have gone for weekend retreats.

Child Adoptions The practice of adopting refugee children from many parts of the world by organizations and individuals has broadened the interest of their sponsors in extending the Kingdom of Christ to include "the least of these, my brethren." A brisk correspondence, Christmas gifts, birthday anniversaries, exchange of pictures and even

personal visits by our world travelers personalize these relations and make for lasting friendships.

**Weekly
Staff
Meetings**

The holding of a staff meeting of all church employees each Friday at noon in the Lincoln Chapel, followed by luncheon together and discussion of programs and projects, was launched by Dr. Docherty, and has made a large contribution toward the loyalty, solidarity and co-operation among the members of the staff. On these occasions the congregation is represented by the frequent presence of the Clerk of Session.

**"Nicht
at
Hame"**

With the Scottish background of our church including Rev. Dr. James Laurie's pastorate of fifty years (1803-1853), the pastorate of Dr. Peter Marshall (1937-1949) and the present pastorate of Dr. George McPherson Docherty from 1950, we have for years observed an universal "Nicht at Hame" when our Scottish members depict for the rest of us the music, dances and customs of their homeland.

The music of the bagpipers and the solos and choruses by our choir, not to mention the haggis and other goodies of Scotch origin which topped off the evening's entertainment, swept the entire congregation into the mood of nostalgia. It was especially felt by our Scottish members.

**Observance
of Lincoln's
Birthday**

That we may incorporate the Lincoln tradition into the present day life of the church, our Men's Club has made an annual custom of observing Lincoln's birthday as their ladies' night. A banquet, an outstanding speaker on some phase of Lincoln's life together with a program of Civil War music or a one-act drama founded on some aspect of his career has marked this observance. These things bring his very presence into our midst and we do them in loving remembrance of him.

**Children's
Communicants'
Class**

The Communicants' Class for children of the Church School prepares the candidates for confirmation by a weeks course of study previous to Maundy Thursday Communion Service. On that occasion they become the guests at dinner of the Session together with their parents. Following dinner, the young candidates meet with the Session in the Lincoln Chapel and upon approval meet with the congregation at the eight o'clock service for their formal reception.

A custom which should be a continuing church duty is that of placing a church flag on the grave of each of our war-time ministers on Memorial Day to hold in remembrance these "Heroes of the Faith." It must be more than a coincidence that all four of these war-time pastors have found their last resting place in Washington. They are as follows: (1) Dr. James Laurie, pastor during the War of 1812 and the War with Mexico, who is buried in the Hall plot in Congressional Cemetery; (2) Dr. Phineas D. Gurley, pastor during the War Between the States, whose sarcophagus is located in Glenwood Cemetery; (3) Dr. Wallace Radcliffe, whose pastorate from 1894 to 1922 included the War with Spain and World War I, is laid in Rock Creek Cemetery; and (4) Dr. Peter Marshall, pastor during World War II, who is entombed at Fort Lincoln Cemetery.

Many churches have similar personal or corporate ceremonies. Viewed objectively they may seem unimportant. But when looked at as well beloved patterns in our church life these rituals repeated over and over became a part of the bundle of life.

Thus our folkways, ever changing, ever growing to meet new challenges in our changing times, have become the very fabric of our organic life. By them we have become an organism rather than a mere organization, and are bound together in the bundle of life to realize our aim of being "one in Christ Jesus."

Sermons- Words that Live

"Preach the word . . . reprove, rebuke, resort."

—II TIMOTHY 4:2.

In order that those who read this book may become acquainted with those who have "preached the word" in New York Avenue Church, we have included a sermon of some of our pastors. Some of these sermons were preached on special occasions of historic importance. They are characteristic of their styles of preaching, old and new and tell us much of the men who preached them. In the case of others, fires or other loss of valued papers have prevented their inclusion.

Sermon by Reverend Daniel Baker
former Pastor of the Second Church
Washington, D. C.
Published in 1847

War In Heaven

REV. XII. 7, 8.—*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.*

The visions of John in the Isle of Patmos, are in general, mysterious and sublime. But although their mystical and prophetic import may not be fully understood, they may nevertheless, suggest many useful and awakening thoughts. The passage at present under consideration is not entirely free from difficulty; and commentators have different views of the subject. Some suppose that by the dragon, we are to understand the Pagan Roman Empire; by Michael, The Christian Roman Empire; by Heaven the throne of the Roman Emperors; and by the war in heaven is meant the different and opposite counsels of Pagan and Christian Roman Emperors. Without attempting to settle the mystical or prophetic import of the passage, I wish at this time, to consider it as pointing to an event

which literally took place in heaven; an event most memorable indeed; which has awakened the attention of the universe, changed the face of creation, and has been productive of most direful consequences to angels and to men: I mean the fall of rebel angels in heaven.

My brethren, God is the Creator and Sovereign of the universe. Millions of worlds roll around his throne, and no doubt, all are inhabited by intelligent creatures. Of these intelligent beings, only two orders are known to us—angels and men; both, originally pure and upright, were, according to the Scriptures, placed in a state of probation, and made free to stand, yet liable to fall. The angels were first created. They were a superior order, and were to stand or fall, each for himself. Man, to stand or fall in his federal head. Some of the angels, called elect, kept their first estate, and were confirmed in a state of purity and happiness; others, according to the Scriptures, kept not their first estate. They sinned and fell. What their sin was, we know not, for the Bible has not revealed it. It is no matter. Suffice it for us to know that they sinned. That the golden chain of love which bound them to the throne of God, was broken forever. They assumed the character of sinners; of rebels against the divine majesty. What daring acts of opposition they attempted, we know not; but there is reason to believe, that as they presumed to rebel against their Maker, so they also presumed, openly and positively, to resist his high authority. And, doubtless, God made use of some instruments in punishing them. They would be in perfect harmony with his general dealings in punishing sin; for when he would root out the Canaanites for their impieties, he sent against them Joshua and the tribes of Israel; and when he would punish the Jews for their rejection of the Messiah, he raised up against them Titus and the Roman army. Angels too, we find, have been employed in services of a similar kind. It was an angel, you recollect, that in one gloomy disastrous night, slew all the first born in the land of Egypt! And was it not an angel also, who entered the camp of Sennacherib, and in one night laid low in death one hundred and eighty-five thousand men before the walls of Jerusalem! Why then may we not suppose that when the apostate spirits were driven from heaven, it was done by holy angels, led on by Michael the archangel? So that, literally, "There was war in heaven." Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." My brethren, think me not fanciful. I have not selected this text as the groundwork of any vain speculations. I have no wish to amuse you with any conceits or imaginations of my own. The subject I trust you will find to be one of deep and solemn interest, and of great practical importance. I confess I like the subject, because it serves to present vividly, and in a new aspect, some great truths which are too little thought upon. We wish now,

I. To consider the character of the war of rebel angels in heaven, and

II. To compare and contrast it with the war of rebel men on earth.

I. The character of the war of rebel angels in heaven. It has several features, as we may gather from various parts of the sacred Scriptures.

First, it was wilful, I mean they brought it upon themselves. Certainly they came from the hands of their Creator pure and happy, and if originally placed in a state of probation, then of course, they must have been free agents.

*"Not free, what proof could they have given sincere
Of true allegiance, constant faith and love,
When what they needs must do, appeared
Not what they would. What praise would they receive,
What pleasure, God, from such obedience paid?
When will and reason, of freedom both despoiled,
Made passive both, had served Necessity,
Not God. They therefore as to right belonged,
so were created!"*

We dare not say that, subsequently, God exerted any positive influence upon their will, inclining them to sin. This would be an impeachment of the goodness of God, as though he took pleasure in the misery of his creatures. It would impugn his wisdom, as though he knew not at first, how properly to create these angels; nay, more, it would arraign his justice, for had he done it, he would have destroyed their free agency—he would have changed their original constitution; and, in fact, would have been the author of their sin! No, no! they were made, strictly speaking, free agents, and so they continued until their fall. But mark! if free agents, of course, while free to stand, yet liable to fall. They fell! God was not the author of their fall. No, but as one well expresses it—they fell, "self-tempted, self-depraved."

*"..... They themselves decreed
Their own revolt: not God. If he foreknew,
Foreknowledge had no influence on their fault,
Which had proved no less certain, unforeknown:
So, without least impulse, or shadow of fate,
Or aught by him, immutably foreseen,
They trespassed."*

This view of the matter, falls in precisely with the language of the Bible; for it tells us that the angels sinned, that they kept not their first estate, but left their habitations; all of which phrases evidently imply a voluntary, wilful act of their own. But this wilful apostasy on the part

of the rebel angels was the procuring cause of their expulsion, or the war in heaven; therefore, on the part of these once exalted, now fallen spirits, it was a willful war.

Secondly. It was an irreconcilable war—and that, both on the part of God, and with regard to rebel angels also. 1. It is irreconcilable on the part of God. Let us for a moment look at the state of the case. God is the alone Monarch of all worlds. The whole creation is his empire, and all intelligent creatures are the rightful subjects of his moral government. Now, it is a matter of the last importance, that the honours of the divine government be maintained, and that no attribute of God, and no law which he has framed for the well-being of his creatures be abrogated. My brethren, believe me, or rather believe the sacred volume, it is a fearful thing to fall into the hands of the living God. The rebel angels, in sinning against God, gained nothing but lost much! And so it must be with all who dare rebel against their Maker, and who with the Great Eternal provoke unequal war. But this leads us

II. To compare and contrast the war of rebel angels in heaven, with the war of rebel men on earth; and, for this purpose chiefly, have I selected the passage of Scripture now before us. The dragon and his angels gained no victories in heaven; but, shall I say it; they have succeeded in gaining allies on earth! Yes, the human race, seduced from their allegiance by the great tempter, have made common cause with fallen angels, and are now in arms against the everlasting God! Yes, awful and melancholy as the thought is, it is even so! Satan has succeeded in pouring much of his venom into the human heart! And multitudes of the human family are now ranged with him under the banner of revolt! Not all! No! Blessed be God, some, sweetly subdued by heavenly grace, have laid down the weapons of their rebellion. Through the interposition of the great Redeemer, and the powerful energies of the divine spirit, they have made their peace with God; and now, ranged under his banner, they are the willing subjects of his moral government. But the multitude, the great mass of the human family, sorry am I to say, this moment, leagued with the dragon and his angels, are fighting the God who made them.

Do you demand proof? Look around you, and see how many are enemies to God by wicked works—how many profane His Sabbaths! how many blaspheme His holy name! how many slight His word! how many reject the Son of His love! how many indulge in riot and debauchery! how many in theft and murder! Ah, my brethren, the fact is but too evident—the world lies in wickedness. It is now, and ever since the fall has been a rebellious province of Jehovah's dominions. I have nourished and brought up children, says God, and they have rebelled against me. And does not the apostle Paul affirm that the carnal mind is enmity against God? and does he not address the unrenewed as those arrayed against their

Maker? Notice his language: "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The case is clear—all unregenerate sinners—(and do they not constitute the mass of the human family)—are in a state of open opposition and downright rebellion against their Maker! O, it is an impious contest, a most unholy war! But we promised to compare and contrast the war of rebel men on earth with that of rebel angels in heaven. In many things the resemblance is most exact and striking; in only one thing is there a difference. First, was the war of rebel angels a willful war? So also is the war of rebel men. It is true the original dispensations to angels and to men were the same. The former stood or fell, each for himself: the latter in their federal head, Adam, the head and representative of his race, broke covenant with God—willfully sinned, and thus, so to speak, in his own name and that of all his posterity, declared war against his Maker, as a sovereign acting in behalf of the people whom he represents. "By one man's disobedience," says the Apostle, "were many made sinners"—that is, the act of Adam, in breaking covenant with God, was reckoned as the act of his posterity; in proof of this position, we find the consequences of the fall extending to the whole human family. But there is another view of the matter. All mankind, it is true, by virtue of their connection with Adam as their federal head, are, equally with him, involved in the ruins of the fall; but infinite wisdom and love have planned and executed a scheme, by which the ruins of the fall may be restored, and man may again be brought into favour with his Maker. Our blessed Saviour having, by his death and sufferings, made the great atonement, the gospel of peace and reconciliation is preached, and all who will are invited to come through the Mediator and obtain peace with their offended Maker, and even everlasting life through our Lord Jesus Christ. Now those who refuse and reject the overtures of mercy, do evidently continue in willful rebellion, and in this way do deliberately, to all intents and purposes, sanction the act of their federal head, and make it their own! and, that they are willful in this matter, is evident from many passages of Scripture, especially from the language of our Saviour, "Ye will not come unto me that ye might have life." Ah! my brethren, it is even so. God calls, but sinners will not hear.

3. It is an unreasonable war—on the part of rebel angels, a most unreasonable war. It must be, for God, as an infinitely wise and good Being, could have given no just cause or occasion. The Bible tells us that God is love. This is indeed His memorial from all generations, even from all eternity; and even fallen angels cannot deny it—and why? God was such to them until they sinned. Yes, He brought them from the womb of non-existence. He crowned them with glory and honour; placed them

near His throne, and made them as happy as their natures would admit of; and yet, they kept not their first habitation—they rebelled!

*"Ah wherefore? He deserves no such return
From them, whom He created what they were,
In that bright eminence; and with His good
Upbraided none! Nor was His service hard;
What could be less, than pay Him thanks?
How due!"*

Why, then, did they rebel? Was there anything in the *character* of God which they could impeach? Certainly not, for it was absolutely perfect. Was there anything in His *government* which they could condemn? By no means; for it is founded on the principles of infinite wisdom and eternal rectitude. Well, was there anything in their *own circumstances* which could reasonably create discontent? O no, for they were in heaven, and their cup of bliss was overflowing. Why then did they rebel? Although we know what tempted them, yet, in the very nature of the case, it is evident that the war which they waged against their Maker was without cause, and therefore unreasonable. It was a war of ingratitude, of folly, of madness:—was a war against duty, against interest, against happiness itself; a war, in short, for which not only the justice of God must forever condemn them, but the voice of reason, and the voice of the whole intelligent creation. Certainly, then, it was an unreasonable war.

Lastly: It was to rebel angels a most fatal and disastrous war. They gained nothing, but lost much. 1. They lost the favor of God, even that favor which is life, and that loving-kindness which is better than life. This they once enjoyed in plenitude and perfection; but now it is lost forever! Never more shall they be permitted to come into the peaceful presence of their Maker! Never more share in the light of His countenance, or any tokens of his love! Nay, more; having forfeited His favor, they must endure His withering frowns forever! 2. They lost their own moral loveliness. Once, in the image of God, they were pure and lovely indeed! Every celestial virtue, every heavenly grace was upon them. They were fairer than the roses of paradise, lovelier than the stars of the morning. But, alas! when they sinned, all was changed. No longer innocent, they became hateful; no longer the sons of God, they became demons of the pit. 3. They lost, moreover, their seats in heaven! O, those sweet, those happy fields, where joy forever reigns! To rebel angels they are lost forever! Their seats are vacant now; their harps are thrown away, and "their place shall be found no more in heaven!" No more shall they mingle with the blessed; nor sweep their melodious strings; nor chant their heavenly songs. No more shall they climb the heights of bliss; nor range

the fields of glory; nor dwell in the sweet vales of heaven! For their horrid guilt, they are in everlasting exile from that happy world! cast down to hell—and what kind of a place is that? a pit that has no bottom—a lake burning with fire and brimstone—

*"A dungeon, horrible on all sides round,
As one great furnace flames! yet from those flames,
No light! but rather darkness visible!
Which serves only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes!"*

He stretches out His hand, but sinners will not regard. He offers them mercy, on gospel terms, and repeatedly offers it, but they willfully reject it; and, by their conduct, daringly say, with Pharaoh, "Who is the Lord that we should obey Him? We know not the Lord, neither will we obey His voice." And what is this but willful rebellion? Besides, oftentimes the Spirit of God moves upon the heart of the sinner, but the sinner braces himself up against these divine influences; and the charge brought by Stephen against certain Jews in his day, may with but too much propriety be brought against many of the unconverted at the present time—"Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do you." In other words, in resisting the strivings of the Divine Spirit, and willfully stifling their convictions, they fight against God, and there is a willfulness in this matter which adds greatly to their sin.

Secondly. Was the war of rebel angels an irreconcilable war! Thank God, here we can drop the comparison, and take up the contrast. Yes, on this theatre of war, in the midst of heaven-daring rebels, our blessed Redeemer has, by the shedding of His most precious blood, made the great atonement. Elevated upon the cross, this glorious God-man Mediator has, so to speak, laid one hand upon divinity and the other upon humanity, and in this way has accomplished a blessed world of love and reconciliation—has thus opened up a way, whereby God can be just, and yet justify the penitent and believing sinner—the sinner who accepts Christ as his surety and only hope, as it is written, "Being justified by faith, we have peace with God through our Lord Jesus Christ." And again, "There is therefore now, no condemnation to them which are in Christ Jesus, who walk, not after the flesh, but after the Spirit." Ah! my brethren, had the blessed Jesus not interposed, the hope of heavenly grace had never cheered the heart of man! This is the Good Shepherd, who, when he saw a hundred worlds rolling around his Father's throne, and this was lost, left the ninety-and-nine in the wilderness of space, and came to seek this lost world!

*"O love divine! Hark, lift thy voice on high
Shout, angels! Shout aloud, ye sons of men,
And burn, my heart, with the eternal flame."*

Millions of the human family have already been reconciled to God by the death of his Son, and have been made forever happy by redeeming love; and millions more, drawn from the standard of revolt, and ranged under the banner of the great Redeemer, shall yet inherit the dwellings of the blest, and take rank amongst the angels of God, in glory everlasting. O how thankful should we be, that whilst the war of rebel angels is irreconcilable, the war of rebel men may be brought to a speedy and happy termination. This is a blessed truth, and I love to present it; but let it not be forgotten, that the period of possible reconciliation is a limited period. In this world sinners may make their peace with God—but in this world only. When death's leaden sceptre is laid upon the cold bosom, the state of the sinner is fixed forever! Ever after there is no redemption, there is no hope!

*"There are no acts of pardon passed,
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there!"*

O how important is it, then, that every one of us diligently improve our day of grace on earth; and, with all our heart, seek salvation while "pardon may be sought, and mercy may be found," But,

Thirdly, was the war of rebel angels an unreasonable war? And what shall we say of the war of rebel men? O, my brethren, how shall we vindicate foolish, infatuated man? Angels sinned against creating goodness—man against redeeming love. Angels warred under black despair—man under hope of heavenly grace. The sword of justice pursued revolting angels—the wings of mercy were outstretched to shelter revolting man. And yet man rebels! Infatuated man! What would he have? Riches? In rejecting the grace of God he rejects the true riches. Honour? There is no honour like that which cometh down from God only. Safety? Everlasting arms are round about them who put their trust in Israel's God. Happiness? And where can happiness be found but in Him who is the only true source and fountain of all enjoyment? And yet the sinner rebels! O, how unreasonable! In rebelling against God, the sinner loses much, everything that should be dear and precious to the soul. And what does he gain? Nothing! Literally nothing! except in an upbraiding conscience, an aching heart, and a burning hell! O, how does the sinner sin against his own judgment, his own interest, and his own happiness! and moreover, against all motives and considerations which should affect him. He knows that the way of the transgressor is hard,

and yet he sins on! He knows that his sins will find him out, and yet he sins on! He knows that the arm of God is powerful, and cannot be resisted, and yet he sins on! He knows that there is forgiveness for the penitent and yet he sins on! And that certain damnation awaits the impenitent, and yet he sins on! Infatuated man! In the view of all the glories of the heavenly world—in view of all the horrors of the world of woe, and, moreover, in view of all the love of God, and all the agonies of a dying Saviour—in short, in view of everything calculated to subdue and melt his heart, he sins on! Be astonished, O heavens! and O earth! earth! earth! hear the complaint of the Eternal God—"I have nourished and brought up children, and they rebelled against me." But,

Fourthly. Was the war of rebel angels fatal and disastrous? So also, most assuredly, will be the continued war of rebel men. Millions have already fallen in the impious contest and shall rise no more, My friends, God is a God of power. His throne is in the heavens, and His kingdom ruleth over it. There are none that can measure swords with Him, nor snatch the sceptre from His hand, nor resist the power of His arms! He need only speak, and worlds on worlds would roll from His creative hand! He need only will it, and all would again sink in fiery ruins! It is true, according to the Psalmist—"The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." Shall they succeed? Shall they prevail? What says the Psalmist again—"He that sitteth in the heavens shall laugh. The Lord shall have them in derision. He shall break them with a rod of iron! he shall dash them in pieces, like a potter's vessel." O, when God shall arise to judge the earth, what a day will that be! Great day of God Almighty and the Lamb! O, how will sinners then quail! how will every rebel's face gather blackness! For God will come to reckon with sinners then, and terrible will be the manner of his coming. Lightnings shall flash from his piercing eyes—thunders shall roll around his awful throne! Yea, he shall come with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; and most fearful, indeed, will be the condition of those who shall then, as sinners fall into the hands of the living God. They will call upon the rocks and the mountains to fall upon them! They will shriek in agony! They will wish they had never been born, or had slumbered forever in the silent grave. O, my fellow sinner, think upon this matter now, before it be forever too late. You are now contending against your Maker; you have taken sides with the dragon and his angels; you are this moment ranged under the black banner of Apollyon! and, if the war of rebel angels was, to rebel angels, fatal and disastrous, so also must be the

impious struggle in which you are engaged, if continued in—"For" says the Scripture, "who ever hardened himself against Him and prospered!" Yea, when God enters into judgment, He will overcome; yea, verily, the triumphs of Jehovah must ever be glorious to Himself, but terrible to the workers of iniquity.

My brethren, our text this morning is an interesting one; and, viewed in the application which we have made of it, it is to us of deep personal interest and importance. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." Remember, the scene is changed, but the war is not ended yet. Yes, here! here on this globe of ours, the war is going on still! for according to the Scriptures, Satan, fallen from heaven, has come down to earth! Here he has planted his standard, and, alas; man has madly taken sides with this fallen spirit. Many eyes are looking on, and here must the battle be fought, and here brought to a final close. Is the result doubtful? No! assuredly—for, can an atom contend against a mountain? or can the chaff resist the sweeping whirlwind?—no more can the sinner contend against his Maker. War in any form, and against any power, is a terrible thing; and according to the might of the enemy is the terror of the conflict. Valour reigned in the bosom of Leonidas and his Spartan band; yet, methinks, brave and heroic as they were, they must have quailed before the mighty power of a Xerxes. Valour reigned in the bosom of our Washington and his associate heroes, and yet, no doubt, even they felt awful in the prospect of meeting the power of England upon the tented field. But what is the power of a Xerxes, or the power of England, in comparison with the power of the great God, who can "dash whole worlds to death, and make them when He please?" Those who array themselves against an earthly power, however formidable that power may appear, may nevertheless succeed; but there is no succeeding against Omnipotence. God must be victorious, and all His enemies must, and will be subdued! But even suppose the patriot soldier knows that he must fall before his enemy, and perish on the field of battle; yet if his cause is a good one, this animates, and he can say, "*Dulce et decorum est, pro patria mori.*" It is sweet to die for one's country!—How sleep the brave! How delightful to have our memory embalmed in the hearts of our grateful countrymen!—but there is no such consolation for the sinner, who, ranged under the black banner of Apollyon, is engaged in a cause which his own reason now condemns; and, perishing, he will have nothing to console him in a dying hour, nor through all the ages of a gloomy and unblest eternity. O, sinner! sinner! You are fighting against your own interest, your own happiness! You have taken sides with the dragon and his angels—you are fighting

fiends—against your soul, and against the God who made you! O, be entreated. This day lay down the weapons of your rebellion—this day change sides—make your peace with your Maker, and when your life on earth is ended, you shall have a place in heaven, and there be happy forever.

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Farewell Sermon

Of Rev. William Alvin Bartlett, D. D.

November 11, 1894

Text: Your heart shall live forever.—PSALM, 22:26.

Here is a proposition that is too large for a diameter or for a circumference. Its theme is the essence of God, and its duration eternity. It is an impulse encouraged in Scripture and indulged by the best men of all the ages, to do something that may survive helpfully amongst our fellow-men. Cicero and other classic authors—the poets, both Latin and Greek—the orators and the historians alike—breathe this sentiment, that they may live in the grateful remembrances of their fellow men. All the monuments of marble or of bronze by which art seeks to perpetuate the name of a man amongst his fellows, typify this sentiment. Christianity takes this sentiment, so widespread amongst men, and makes it a motive, using it as an argument for immortality. It is the hungering of the human heart to live here and hereafter as a helpful force in the education of the day and in the results of eternity. Jesus said of the woman, when she made that splendid gift of affection, "This shall be told of her wherever this gospel is preached." And in instituting one of the rites of the church He said, "Do this in remembrance of me." So, again, it was said, "Through dead, he yet speaketh." This is a sentiment endorsed by all Scripture, and recognized by moral teachers as a helpful influence, contributing to the moral and religious strength of the race. "Your heart shall live forever."

I doubt whether any of the disquisitions of the mental philosophers have made sufficiently understood the totality of the human heart. I doubt whether it has been sufficiently realized that love is the highest intellectual faculty, that it is the flower and the fruit of our mental being, that it is the higher mathematics, of which mere reasoning and all the processes that go under the name of general intelligence are but the rudimentary operations of addition and subtraction and multiplication and division; that this is the high result of lofty thinking, the quintessence and sublimated force of all mental activity, as it is the desire of universal thought.

What are our statesmen thinking about in their ideals of government? To make a happy people, a people that shall love one another—

to fraternize humanity on the Divine idea. All our moral and intellectual training, all our science in every form, is to eventuate finally in making a man love, because his "heart shall live forever." Napoleon is reported to have said that Charlmagne and Xerxes and Alexander founded kingdoms upon force and they have perished from the earth, but Jesus had founded a kingdom upon love, and millions and millions of devotees then upon the earth would be willing to give their lives for Him.

The profession of which I am a member deals with the human heart in its highest relations. It deals with a class of thought that has ever been dealt with by the loftiest thinkers of all the ages and of every country. It deals with the question of time and eternity—the question of man's immortality. It is a sublime profession. If there is anything that I am thankful for, I thank God that in His providence and mercy He called me into the ministry and has kept me in it without interruption for thirty-seven years. To any young man, however ambitious, however heroic, however grand his conceptions of time and eternity, however earnest his aspiration to associate with the noblest spirits that have ever lived, and to feed his mind upon the highest quality of truth, the invitation appeals most strongly to come into the ministry of Jesus Christ at this the beginning of the greatest era of the world's history.

"Your heart shall live forever." Love in some form or another has been regarded as something weak, something to be apologized for. But love is the quintessence of all mathematics, of all solid fact, of all justice, of all righteousness. And there can be no genuine, permanent, eternal love without these ingredients. There never could have been a loving Saviour, if there had never been a righteous God. Men have attempted in one way or another to build some kind of a system which would be intellectually complete and would take the place of this Divine system of love. It is the old problem of the ages. It is trying to square the philosophical circle. It is trying to find the stone that will turn everything into gold. It never can be accomplished. All these systems of man's devising have perished, while Christianity is as fresh as though it had been born today. It stands out as the one supreme fact of all the ages—so bright, so good, so fascinating, that all the world, whether accounted believers or not, defer to it.

A few years ago there was built in New York City a "fireproof" storage house—the largest and finest that had ever been constructed. And it was "fire-proof," as such things go. But one day some of the materials stored in that building took fire, igniting the rest of the materials. The iron girders, elongated by the heat, split the walls;

and the whole building collapsed amidst smoke and flame. The only thing that survived was the legend on the front of the structure, "This building is guaranteed to be strictly fire-proof!" That has been about the history of the buildings, philosophical or intellectual, which have been constructed to take the place of Christianity. They have perished. Though they have been, intellectually considered, absolutely perfect, though the intellect could find no flaw in them, they would not stand fire; and they have gone down.

Froude, the learned Oxford professor, who recently died—a man not given to complimenting Christianity overmuch, though ranking as a Christian, said substantially that when knowledge became timid and went into its cloister, when patriotism began to tremble in its knees and run away, when human courage failed, when a sentimental piety had dreamed itself into superstition—then "that slavish form of belief called Calvinism" had risen up in one shape or another and presented an unbroken front, rather choosing to be ground to powder like the flint than yield to temporizing and mendacity—neither crushed by opposition nor melted away by effeminate luxury. That is what Froude said. In other words, thought must have a backbone; love must have a foundation. There must be the eternal justice and righteousness of Almighty God; and there can be no love without it.

When men ignore the main factor in constructing an argument, they only make themselves ridiculous. You may take the horrors of the world and the evils of sin, (as is generally done by philosophers of that sort) and form upon them an argument for pessimism. But I take those evils as the necessary basis of an argument for optimism; for unless you can take the direst of evils and measure them and surround them and show something larger—a God that is vaster than the vastest sin, that can encompass the worst wretch with a love that is larger than his hate, you have nothing but words to build on.

Beloved, after thirty-seven years of preaching, I believe, as an intellectual necessity, as a practical basis of preaching for results, in the old solid truths of the Gospel of the Son of God. I believe in God's justice; I believe in His righteousness; for these are necessities upon which all men can proceed in accepting the solid truths of the Bible. I have been a student of these questions for a long time; and I have never been able to find anybody's theories that would solve more tough problems than do these great truths.

Of course, in this age, we do not believe in undertaking to impose upon men any slavish systems of belief. You cannot trifle with the independence of the human mind. It cannot belie itself. It must stand honest, with its own temperament, with its own views of truth,

subordinated only to the spirit of God and the revelation of His love. Men are to be treated, not as cowards, to be driven into line by the terrors of any creed, but as great free thinkers, wanting all there is of truth, and seeking foundations that are solid, that never will give way.

Now, "your heart shall live forever," because it has that kind of a foundation, that goes to the bottom. It is a love that is permanent, because it is growing. As to the expression of that love, there are a great many methods in which it may be expressed. As a rule, a genuine sentiment is not very ornate. If two young people are in love with each other, they do not need to study any science of love-making; they can find out themselves some method that is best for them in getting to an understanding. It seems to me that in the expression of our love, simplicity rather helps the idea of its genuineness. I am not raising any question here as between ornate methods of worship. I know very well that a tree is known by its fruit; that is, some trees are; fruit-bearing trees are. A large part of the vegetable kingdom does not bear fruit—never did, never will—was not made to bear fruit. But you judge the flower by its color and its fragrance; you judge the shade-tree by its adaptation to its purpose. I am not raising any question as to methods or forms of expression. In fact, I rather rejoice that the world is differentiated in this respect, affording so many methods of expressing one essential Gospel truth. Yet I do say that if a man is filled with the great solidities of time and eternity, with the mighty truths that effloresce in affection for all mankind, the most natural method of expression will be the simplest.

In this church, as you see and know, we have the simplest methods of Christian worship; we have never had any other. The singing you do for yourselves—one great big choir; and I think it is the best singing I have ever heard, year in and year out. We have had good musicians and good leaders—not many, but enough. We have had no imposing liturgy, no expensive quartets. We have offered our prayers we have read our scriptures; we have sung our spiritual songs; we have spoken the Word in a simple manner. This church is a protest against the widely-circulated mistake of this day, that in order to get hold of the young and in order to entertain the old, we must have some kind of an ornate and elaborated worship. This church has succeeded on the other plan; and while I do not want to say anything that may prejudice its future prosperity, I should like to see this plainness, this directness, this simplicity in all its methods, continue until the Kingdom comes.

The "heart shall live forever"; and the affections, in the course of their growth and education, finally absorb everything. They take in the

region of country, its physical features; they take in the associations and great thoughts of the place. There was never a grander place to live in than Washington. There is hardly any place, I think, more fascinating in its physical features and in its great historic associations and memories. Its monuments, its parks, all its lay-out, its American history put into statuesque form, the largeness of the ideas that are here discussed, the greatness of the men who come here from all parts of the nation and the world—all these go to make for this city a power and magnificence that impress every visitor.

In going away from here, I do not leave Washington behind; because, for twelve long years and more, that Monument has shadowed me, that Capitol has been over me as a dome; all the mighty principles and ideas that have been discussed here have been worked into and are photographed upon my mind and character. The thoughts, the feelings, the activities of this great, throbbing center of republican government, I shall take and keep with me always.

The relations of a pastor in this city to the community are always intimate. The pastor is one of the citizens; and he is frequently invited to appear before committees of Congress for the purpose of helping the interests of the city. I have always accepted such invitations cordially; for, like Paul, I have felt proud to say, "I am a citizen of no mean city." I believe religion is patriotism, and patriotism is religion.

One of the most difficult and delicate and severe tasks ever put upon a pastor—it seems almost necessary that he should accept the task in this city—is to look after the interests of members of his flock, and almost everybody else, in their relations to the Government. He is expected to be a kind of office-broker and a general worker for the good of the community. Now, however much I may disbelieve in such things as a part of the functions of a pastor, yet when you are in charge of a church, and some one of your dear people whose circumstances you know all about and who personally holds a warm place in your heart, appeals to you for assistance, you say, "In order to help this worthy person, I am willing to subject myself to any kind of humiliation; if I must take my chance of being thrust out of the office where I go to plead his cause, I am willing to suffer such treatment for Christ's sake." So you respond to such appeals; you cannot help it. That is one of the great burdens of the locality.

The relations of a pastor in this city to the outside community are very intimate. I have put a broad construction upon them. I believe that all sorts of religions should be banded together at the points they can agree upon; they should emphasize their agreements and minimize their differences. If you could get, for instance, all the good men and women

in this community—Catholics, Jews, Unitarians, Presbyterians, and all sorts of people that are in other societies outside—to agree simply on one thing, temperance, why should it not be done? How ridiculous it would be for a Presbyterian to fight a Catholic on temperance! How absurd it would be for a Jew to fight a Methodist on temperance, or for any of us to fight a society that has no relation with any church, on temperance! Starting on that broad ground, why should we not grow together, getting, as occasion offers, nearer and nearer?

It is on such a theory that I have been officially associated with the House of the Good Shepherd, the only institution of the kind ever successfully established on a large scale in the city of Washington—an institution that is working practically and beneficently all the time in rescuing abandoned women. The matter was put to me in this wise: "What special benefit is this institution to any particular church? We have here a few good women who are giving their time—all of it—scarcely taking time even to read a newspaper—to serving the community. They are seeking these abandoned women and bringing them in, begging money for them, incurring every kind of self-sacrifice; for the sake of—what? The good of the community and the glory of Christ. 'Inasmuch as ye did it unto the least of these!'" Responding to such an appeal, I said, "For such a purpose, I will work with anybody of any name or quality on God's earth."

And I have always had a very tender side for the poor of this city—God's unwashed poor that roam the streets and sometimes sink into the gutters. Hence I have always identified myself with the Associated Charities. I have always loved the dumb animals; hence I have been a member of the Humane Society. I believe in "helping the under dog in the fight"; so I have been a trustee of the Howard University. I had no idea of reciting these things when I began; I suppose I could hardly name all the institutions of this kind that I have been associated with, including the Columbia Hospital, and almost every beneficent institution in the city. These things are some of the necessities of the religion of the day, to make it practical. Religion is no longer represented by a man in a cloister, praying, but by a man out in the world, praying with his hands, his human sympathies going out with this genuine religion of Jesus, and applying it where it will do the most good and where it is needed. I notice that in Geneva recently, a premium was offered for the best photograph of a drop of water in the act of falling. The premiums of the Gospel are offered to him who will apply its principles to the fleeting circumstances of the hour—to the conditions as they exist in any community here and now.

The mere statistics of a career amount to very little. I could tell

the story of my pastoral life in a few moments; and it would not amount to much. But in closing my pastorate (for it is my purpose never to have pastoral charge of a church again), I might say I was born in Binghamton, New York—a little city of about 1,000 people when I arrived—nearly 50,000 now—an illustration of the growth of the country. I was graduated in my collegiate course at Hamilton College, New York, and in theology at the Union Seminary. I was matriculated in one German university, and studied in two others. Returning to this country, I preached the first winter in the little village of Owego, about twenty miles from where I was born. The next spring I went to Brooklyn, where I spent ten years, building there a tabernacle and a church. I went from there to Chicago, where I was the pastor of Plymouth Church; and during my pastorate there, we built the present Plymouth Church. I was there during the great fire. With Joseph Armour, whom I took into Plymouth Church as a member, I spied out the ground and laid the foundation for what is today the great Armour Institute. We selected the site on the prairie, as it then was, for a mission school of Plymouth Church; but Mr. Armour delayed deeding the property until he began to get other conceptions; and at his death, he committed the work to his brother, who has carried it on to its present magnificent proportions.

I was eight years and more in Chicago. Then I went, after a great sorrow, to Indianapolis—to the Second Church there—one of the grandest Presbyterian churches, by the way, in this country. After about five years in Indianapolis, I was invited to this city where I have been about twelve years and a half.

That is my story. It amounts to but little in the narration. But God has blest me all the way through. I never had a church difficulty. I never had charge of a church that did not grow. In Indianapolis, one one Sunday morning, we received 147 members, almost all of them upon profession of their faith. God has made my course starry with indications of His power. It oppresses me as I think of it, realizing as I do how little I have done—conscious, as I am, of my weakness in all directions.

My relations in this city with the other denominations, with the great outside community, have been exceedingly agreeable. Washington, as much as any city in the world, I think, has solved the problem of real Christian union. I have not known of any quarrels between denominations. We attend to our common business. My association with the clergymen of this city of all denominations has been most cordial and delightful. The same is true of my association with business men. I have always been in hearty sympathy with the general progress of Washington city.

I wish to thank in this public way the officers of this church, one and all, for their fidelity to their trusts and their uniform courtesy and

kindness to me. I must thank, too, the members of this church and congregation for the manner in which they have overwhelmed me with evidences of their affection during the last few weeks, and indeed during my whole career here. By letter, by word of mouth, in every imaginable way, they have manifested their affection, the recollection of which overwhelms me, filling me with a sense of gratitude and the most earnest desire for their welfare.

As pastor of this church, in this last service, I shall be indulged, I know, in these little personal references. But, my beloved people, the great things of the Kingdom of God were never so great as they are today. There never were so many people, proportionately, who believed in the solid verities of religion. There never were such aggressive warriors for the cause of Christ. There never was so much consecrated money. There never were such wide-open doors. There never were such majestic results. Oh, this is an age in which to live! There never was such fervid and undying enthusiasm in all great Gospel movements as today—the undying enthusiasm of Christianity. Why, I have worn out thousands of hobbies and “fads,” each of which seemed to me at the time as the one thing that must be done. But today, after thirty-seven years of preaching, I can say that the truths of Christianity enthuse my soul and warm my heart and kindle my imagination as they did when I started out, a young man burning with zeal, to preach the Gospel. This is the undying youth of Christianity! Associated with it, we live forever.

Of the treasure that I shall take away with me, that which I shall prize the most, that which will give me the largest income of happiness, will be the recollection that God has permitted me to work so many years in His vineyard for humanity.

And the one lesson out of it all is this—charity—charity in its broadest interpretation—love—that Kingdom which shall never pass away—a love that can be understood and explained only by means of that chapter which I read—the 13th of First Corinthians—a love that “thinketh no evil”—that fuses rather than binds.

Beloved, I am not going to say any formal word of farewell. In this kingdom of love, they never say “good night,” but “good morning”; They never say “good-bye,” but “All hail!” I summon you now to stand with me in the presence of Almighty God. And standing here and thus, with the blessed experience of the love of Jesus Christ in our hearts, we can never be separated. Death is not the end of life; it is the beginning of eternity; for “your heart shall live forever.”

Eulogy

WILLIAM JENNINGS BRYAN

by

Rev. Joseph Richard Sizoo, D.D.

THE INVOCATION

Ever-Living, ever loving God, in whom we live and move and have our being, we thank Thee that we are not strangers to Thy mercy and are not aliens to Thy love.

*"There's no place where earthly sorrows
Are more felt than up in Heaven;
There's no place where earthly failings
Have a kindlier judgment given."*

Bewildered and distracted we still believe and call Thee "Abba" Father.

We invoke Thy divine blessing upon us as we come to worship Thee with heavy hearts in the beauty of Holiness. Give us the consciousness of Thy radiant Presence and may the assurance of Thy goodness give us peace.

Grant that the words of our mouths, and the meditations of our hearts may be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Through Jesus Christ our Lord who taught us, when we pray, to say:

"Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the Kingdom and the power and the glory forever. Amen."

Some years ago—it seems only like yesterday—Mr. Bryan delivered a lecture to a group of some five hundred students in a mid-Western College. His theme that night was "The Value of an Ideal." With that amazing clarity which characterized all his utterances, he spoke not only of the place of an ideal in life, but also of the various ideals which men may hold, and then that highest of all ideals—Christian service.

How profoundly he moved that group of young men he never knew. There was one student in that audience for whom it changed the whole program of his life. That student had come that year to that College. His theme that night was "The Value of an Ideal." With that Christian service made by this great-heart of faith so moved him, so haunted him that, later, following its urge he entered the ministry.

I was that student. The stirring plea marked the beginning of a whole new attitude to life and I bring my testimony to the memory of

a man who never knew how greatly he had changed that life. Surely it is unique and impressive to me that as he lies here dead among us, I should bear my witness to his influence in this most solemn hour.

* * *

How strange are the ways of God and how otherwise from our desires. Had it been given to us to control the affairs of life, how different would it have been! Earth can ill spare such noble souls. His ability was so striking; his sincerity was so genuine; his personality was so winsome, and his faith so serene, that we had hoped to have him longer with us. We seem to need him so. But God willed otherwise; and until the day-break when shadows flee away, we reverently kneel in submission to pray: "Father, Thy will be done."

The end came quickly. He did not suffer; he did not know pain. A merciful Providence guarded over that hour. Serenely and in the home of a friend, he made his last great venture of faith on the first day of the week which to the Christian will always be the unforgettable symbol of the Resurrection.

To this broken family circle, whose days have so suddenly turned to sorrow and loneliness, the sympathy and prayers of the nation go out. We commend them to the Good Shepherd who ever keepeth watch over His own. We cannot trace the way where the Almighty One doth move; but we can always say that God is love. He is too great to fail us now and He is too good to let us drift alone.

You sorrow not alone. Somehow you must be sustained by the innumerable prayers of the people of the land who are kneeling today at the hearthstone of your broken home. When the golden bowl is broken and the silver cord is loosed, we pause, we wonder, we weep; but God doth all things well and you may abide in the everlasting assurance that underneath and round about you are His everlasting arms.

We talk about unfulfilled dreams and incomplete lives and broken circles; but with God there is no unfinished life and there are no broken circles. Jesus dead at thirty-three cried out exultantly from the Cross: "It is finished." So is every life that follow's God's will.

"When is a life finished?" you ask. When the seeds of its influence have dropped into the lives of others, enriching them. A life is finished when other lives are lit up by it and walk in its strength. A life is finished when those around it have caught the splendor of its power and live happier, nobler and truer. If that is true, then this great-heart lived a finished life. The heritage of that life it may take generations to measure. Multitudes have caught the splendor of it and lived by its guilding light.

It is to rehearse this splendor that we have come today. Praise or blame do not affect him now. They never disturbed his convictions. He was always far beyond all that on earth and he is far above all that now. Nothing we say or do can in any way add to or detract from him. It is for us rather to see again the glory of that life and heed its heritage.

* * *

There was a threefold splendor about this noble man which will ever challenge those who have lived in his day and who are to carry on in the days to come.

1. He had a capacity for noble living. He was a man with an up-turned face and an upward life. His life was an open book beyond all possible reproach. His character was unsullied to the very end. You can turn the searching light of a critical publicity on any page of his past through all manner of the personal and political fortunes of later life and not one page is smutted or soiled or stained. There was no shadow of self-seeking or gain in him. There was no skeleton in the closet. You do not have to tread softly over any episode. Friend and foe alike call him a man whose great concern was the cause he espoused, and to those causes he came with clean hands and a pure heart. Not only for what he said but for what he was will his name be treasured.

It was because of this unsullied life that he held the confidence and the affection of the nation for more than thirty years. So often one hears it said that men in public life and leadership are inspired by sinister motives of self-gain and prompted by ulterior ambitions of self-aggrandizement that many question every one who aspires to serve his country. Then God in his goodness sends us a man like this to give that philosophy the lie, a man whom the lust of office could not buy and whom the spoils of office could not kill.

His upstanding integrity, his high sense of honor, his devotion to duty, his sense of gratitude, his remembrance of the humblest, his freedom from all cant, make his life today an inspiration and a challenge to all the nation. Like so many great-hearts of earth, and like his Master, he met hate without bitterness, defeat without vengeance, ill-thought with forgiving love, and misunderstanding with charity.

Oh, all you who mourn and are left stranded upon the shores of time, keeping heart-break at bay, what a benediction and heritage is yours. Death takes many things from us. Truly, it is the great destroyer. But one thing, thank God, death can never take away from you, and that is the imperishable memory of his fine manliness, integrity and humble sincerity. He did not live in vain. Thousands are made better because he passed this way.

II. He had a deep capacity for love. He was a great friend and never played fast and loose with friendship. Some men are not big enough to have friends because they are not big enough to be friends; but not so with him. Political opposition never lost him personal friendships. His love was genuine for rich and poor alike; it knew no border, breed or birth. Differing from men who held contrary convictions, he still held them within the grasp of life-long affections.

But his capacity for love reached beyond the border of the individual. He did not live like a star apart from his fellow-men. He always spoke with and of and for the people. He never lost sight of humanity. His heart beat and his pulse throbbed for the needs of his fellow-men. He kept many a weary vigil on the hill-top of the world, wondering what might be done to help, never resting till the crown of thorns had been lifted and the golden crown of happiness and peace put in its place. He was not only an architect but also the builder of a better world. It may take decades to measure the urge and hope for peace which he provided for the nation in his day and generation.

III. He had a rich capacity for faith. Any summary of the heritage of his life, however brief, would be utterly unworthy if it did not bear witness to his unfaltering faith in God. You will never know this man until you know him there. He was essentially a religious man.

He was not disillusioned about the world. He knew its ills and its failures. He was acquainted with its griefs and its heartburnings. He saw its anguish and wan hopelessness. He saw all this but he also saw that the way out was not by some strange hysterical solution. How often he said that happiness will be restored, prosperity will beat again with its angel wings and peace will come with its eternal abiding, when men come back to the simple, elemental forces of life like honesty, reverence and faith in God. Not by the pronouncements of plenipotentiaries, not by legislative enactment alone, but only as men climb the storm-swathed sides of Sinai and hear again the voice, "Thus saith the Lord God," will prosperity be promoted and peace dawn with its golden glow.

Nothing else explains the greatness of the man like the greatness of his faith. That was unchallengeable, irresistible and burned with a quenchless fire. His life was shot through and through with it and in every utterance of his there welled up this constant assurance. His life seemed to be a long unbroken prayer. Like his Christ, who with a scarlet camp-mantle flung contemptuously across his shoulders, crowned with a crown of thorns, carrying His cross to an outlaw's grave, held constantly to the assurance of His Father's presence, so this noble man unto the very end of the day, in success and defeat, lived with an unfaltering faith in a God who never disappointed him.

His hope was eternal and his faith was serene. It was a faith that knew no disappointments because it has no ultimate defeats. It was a faith that success could not cloud and that defeat did not dim. He had no misgivings, he feared no investigations, he compromised with no error because an unchallengeable surety of God crossed every frontier of disappointment and leaped over the chasm of every misgiving. For him faces changed and conditions altered, but the eternal presence of Christ was with him the same yesterday, today and forever. He was sure that "they that put their trust in God shall never be put to shame."

Some day, perhaps, we may see that that was his great contribution to life and the final heritage that he has come to leave. He has rebuilt the altar of faith in God and covered that altar with his very life. It was faith that gave such sweep to his helpful service, such depth to his character.

In a day full of intellectual bewilderment, when many Christians are growing uncertain of their convictions, when multitudes have misgivings lest the things they have believed may prove false; in a day when many are obsessed with a spiritual despair like that of a man who has played his last card and lost, this noble man grew more sure of his God and his faith became more serene. God be praised for the tonic of this man's trust. Would that the cloak of his simple faith might fall upon us. He was never disturbed by criticism; he was never distracted by praise, because with the faith of a great prophet he held his course close to God. Say what you will about him, he has rethought and restated for multitudes the meaning of life in terms of God.

*"For all the saints, who from their labor rest,
Who thee, by faith, before the world confessed,
Thy name, O Jesus, be forever blest.
Hallelujah!"*

What a challenge is such a life to all who falter; what a comfort to all who believe; what an indictment upon all who reject it; what a prophesy of power to all who make it real!

* * *

We shall see him again, for such a life cannot die. I like to believe that somewhere in that better country where the sun goes not down, where twilight breaks into eternal dawn, where God wipes away all tears from our eyes, where there is no pain, and where flowers fade not away, he is still carrying on with the same sweet faith and same noble spirit into an ever-growing fullness and likeness of his God and our God.

The supreme glory of the Christian faith is in the new meaning it gives to life and the new hope it gives to death. The greatness of life and the hope of death, which the religion of Jesus Christ brought to mankind, will ever stand as the unmatched miracle of the ages.

To ancient peoples, death was a tragedy, a closing of the book, a sealing of the story. Now and then, to be sure, someone came who tried to lift the veil; here and there one expressed a vague supposition. Yet men were afraid. The shroud seemed to end everything. Death was the last chapter and the eternal farewell, the night that has no daybreak. Men buried their dead with their faces toward the west, for the last sunset had gone over them. On the tombs of the dead they carved the skull and crossbones. Even among the ancient Hebrews, old age was a sign of a particular benevolence, for it meant postponement of the last dread day.

Then came Jesus of Nazareth. He gave the world a new hope and greeted night with a new song, saying that dusk will bring daybreak and that at eventide there will be light. When a broken heart sobbed out its woe to Him, He only replied: "Thy brother is not dead, he will arise again." When He came out of the sepulchral gloom of the garden of the Arimethean new hope sprang up in the heart of man. When He ascended into heaven He called back over the battlements of heaven to all His followers: "Because I live, ye, too, shall live also." Somewhere beyond, life still runs on without the imperfections and impediments of this life.

We bury our dead with their faces to the east, for sunrise eternal has broken over their souls where "Nearer My God to Thee" is no longer a hymn of hope, but an everlasting experience.

*"Sunset and evening star,
And one clear for me:
And may there be no moaning at the bar,
When I put out to sea.*

*"For though from out the bourne of time and space,
The floods may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."*

God bless and hallow the memory of this lover of God and lover of man—William Jennings Bryan.

THE BENEDICTION

May the God of all grace who brought again from the dead our Lord Jesus Christ, that Great Shepherd of the Sheep, through the blood of the Everlasting Covenant, keep you perfect in every good work to do His will, working in you that which is well pleasing in His sight.

And may the grace of our Lord Jesus Christ, the love of God our Father, and the communion of the Holy Spirit be and abide with you, now and forever more.—Amen.

(The funeral services were held in the New York Avenue Presbyterian Church on Friday, July 31, 1925.)

* * *

Calvinism In The Republic

Sermon Preached on May 23, 1909

by Rev. Wallace Radcliffe, D. D., LL. D.

Text: "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

—1ST CORINTHIANS, III: 27.

With this text John Witherspoon, first Moderator of the American Presbyterian General Assembly, opened the session in Philadelphia, May 21, 1789. It is an echo from Calvin; it is the dominant note of Calvin's thought. It writes the word GOD in capital letters. It is the whole sentence; it is the comprehensive truth everywhere at all times. A man may plant, and plow and be known only in the accumulated harvest; Calvin fought, and wrote, and preached, and taught, and built and suffered, and at the end he himself said, "It is very little." No monument marks the place of his grave. Calvin would be merged in his work. Man exists for God, and not God for man. He is the instrument in fulfilling His purpose. Each of us lives to bring glory to God, to reveal to the universe His being and attributes, and to fulfill for the universe His divine, eternal plan. God is the great work, God is the great heart, God is the great word, God is the great life of Calvinism.

It considers not this or that estate of man. It does not limit his relationship to certain methods of approach, it does not imprison him in methods of administration and life, it does not relegate him to the cloister or cell or church. It claims the universe for itself. It is dominant over the whole man, body, soul, and spirit, and asserts the divine supremacy in art, in science, in literature, in the home, as well as in government. It writes His name not only on the hallowed portals of the church of Christ, but as distinctly on the political shape and life of society.

So we get from Witherspoon in his varied and significant work, the tone that he caught from Geneva. It is the tone that echoes from the Word of God. Men must live together. The social nature brings individuals into company. Humanity is not made up of disconnected individuals, but humanity necessitates a social order. One blood flows through all veins. The origin of the state lies in man's social nature. In

this society there are needs, demands for individual protection, agitations, conflicts, dangers. All agitation is a looking backward to Paradise. Amid this natural agitation and disorder, and seeking life and ministry in its own natural lines there is only the might that makes right, only the power of the stronger that takes from the weaker, and compels the small to minister to the large. And all this agitation Calvinism sees as the result of sin. Without sin neither magistrate nor state-order. Calvinism sees in sin the beginnings of disorder, and confusion, and wrong. And out of this fact there emerges the idea of majesty, of rule, of sovereignty and order; and that is the spirit of Calvinism. It is the spirit of order, conceived not in the human breast, but in the Divine Mind. God gives government as his ordinance, God gives authority, God enjoins obedience.

In the state of sin necessity works for authority, and compulsion. And this not by human ingenuity, or by philosophical results, but by Divine revelation, the intrusion of Divine sovereignty into the conditions, which gives this man as king, that man as prince, the other as subject, God claiming His unique authority that right and might shall rule, that there may be the assertion and rebuke of wrong, the prevalence of righteousness, the protection of truth, and a movement towards peace and prosperity.

By me kings rule and princes decree justice. Government is not of human philosophy, but of Divine sovereignty. "By me kings rule"; that is God's providence. Through His providence He controls the activities of society that they shall mean the assertion of right, protection and development of humanity, that shall mean ultimately for the world, peace and good will.

This is the reiteration and emphasis through the whole life and thought of Calvinism. Government is an ordinance of God. Government is not for self-aggrandizement, it is not for enjoyment of individual pleasure or dignity, it exists that God's righteousness may be developed, that God's justice may be asserted, that God's truth may be known, that God's plans may have an outlet and demonstration in continued exercise and life. Not the people but God is the principal thing. The man cannot rule nor defend himself. His protection and compulsion are from without.

So let us understand that all Government has back of it the idea of God, that it has written over it in large letters not "man," but "God," that authority exists that right may be.

Now we examine the system of John Calvin and we find how distinctly and irresistibly that system asserts the dignity of man, proclaims that God alone is lord of the conscience, demands immediate access between God and man, so that no king, no prince, no church shall stand

in the way of his approach, but king and prince and church must stand aside that the man may be face to face with God.

That brings to man forgiveness and his sense of guilt, of humiliation, of helplessness and wrong; but it brings also the church to the commanding thought of Divine fellowship that means Divine strength. And in that consciousness of Divine strength who can be against us? We bow low before Divinity that lifts up man with dignity before princes and kings. He will kneel humbly before God, but he will stand before kings and mighty men, and like Knox before Queen Mary, "not be feared above measure."

There is no other system of truth that thus dignifies the individual. Its assertive principle is the prominence of the individuals. It intensifies manhood and causes in his responsibility divine sovereignty. It is amusing to hear our complacent literateurs talk of the dignity of man as something new to the modern thought, and to claiming it as a gospel of the recent century. It is the glory of the Word of God; it is written in living letters in the system of Calvin. It uplifts man; it proclaims him in fellowship with the Divine; it asserts the dignity of the individual conscience, and brings him in that Divine fellowship to face courageously and calmly all of human attack or power.

And so Calvinism has vindicated itself through the centuries. It has marched singing to the inquisition and the stake. It has marshalled its armies that by them all might come at last the assertion for the world not only of Divine fellowship, but of Divine conquest.

The Calvinist has out of this another idea. Calvinism is life, thought, and liberty, but Calvinism is also a system of government. Calvinism is republicanism. Republicanism is wrapped up in our predestination. The soul of celestial lineage cannot be fettered by any chains of man.

No man has a divine right to rule over the church of Christ or human society. Each man stands on an equality with every other man, and if there be a necessity for government that can be administered temporarily by representative government, Calvinism was republican from its beginning yonder in Geneva, not yet entirely free from the prevalent state idea, but asserting the unequivocal and republican principle of the equality of man and of the right of representative government. John Calvin learned from his Greek Testament not hierarchy but self-government. His church was a republic. Its members chose their own pastors and were ruled by their own representatives.

Now that very form, that very life and form of republicanism preached the gospel of republicanism for statehood. It became proverbial that the fanatic for Calvinism was the fanatic for liberty. Naturally so.

We are told that Calvinism saved Europe—and I think it is a Roman Catholic historian who says it—Calvinism saved Europe, as it rebuked despotism and taught the people the equal rights of humanity, tore down the divine rights of kings and hierarchies, and claimed the equality of man in church, and out of that in state.

You remember one of the monarchs of those days said: "No bishop, no king." He was right. He knew very well that if people resented the idea of the divine right of the hierarchy in their religious and ecclesiastical life, it was a quick analogy and easy inference that they would also resent the divine right of kings, and claim in state as in church equality of citizenship.

You remember, perhaps, how James the First of England recreant to his confession, attacked the Presbytery in those ringing words when he said, "The Presbytery is as agreeable to monarchy as God is to the devil. Why, then, Tom and Jack and Will and Dick may meet and in their pleasure censure me and my council." Exactly so, Oh, king, exactly so; and Tom and Jack and Will and Dick did meet; they went to school to Geneva, and then they came together and protested against your despotism and tyrannies, and then they sent your son Charles I to the scaffold and they compelled the Revolution of 1688, and they wrote the Declaration of Independence. Exactly so, Oh, king; the Presbytery has as little to do with monarchy as God has with the devil.

And that had its persistent and legitimate result in this great overmastering idea that God did make man in His own image, and lifted up in each distinct personality the individual right of conscience, the distinct assertion of his own place, his own power, his own unassailable dignity among his fellow men. There came to Switzerland, to France, to Holland, to Scotland, and to America the message of his liberty and independence.

This Calvinistic idea alone attained enduring results in the revolutions of the people. Underneath all dominant changes or revolutions in history there is either the Christian or the anti-Christian idea. We have the three Calvinistic revolutions that are distinct. Take the revolution of Holland against Spain; all over that revolution "God" was written and Holland won. Study the revolution that deposed the Stuarts in Great Britain, and over all its challenge and enduring results, "God." We have the American revolution, and over all its results, in the Declaration of Independence, in the Constitution, in the mind of the people, in the customs embodied in the national life and customs is the glory of the name of God, and by distinct announcements of our Supreme Court, the nation is declared a Christian nation.

And over against three Calvinistic revolutions France and the French revolution, denouncing God, preaching a liberty, equality and fraternity that sprang not from heaven but from the slums, defying humanity, contemptuously throwing from their necks the authority of the Divine Word; and the French revolution went down in blood and smoke.

The governmental idea must be embodied in the idea of God; the revolution for liberty that endures is the revolution that speaks his word, and unsheaths its sword and marshals its armies by the grace of God and in the name of eternal truth.

Therefore the movement across the seas to Plymouth Rock for "freedom to worship God." The American revolution was a revolution of the Calvinistic principle. It was a matter of common charge that the backbone of the American revolution was the Presbyterian Yankee, and all over this land the churches with Republican or Democratic form of government were the churches to which the revolution looked for men, for muskets, for money, and for support and sympathy and prayer, and abiding and constant cheer. And the churches of hierarchy were the churches for the most part that sided with the royalists, were protected by England and looked to the defeat of the Colonies for their own advance.

I like to tell that story of Caldwell, that Presbyterian pastor down yonder in New Jersey, when revolutionists and British faced each other for battle on the green fronting his church. Defeat meant poignant disaster for them and the great cause. The militiamen had a limited supply of cartridges and ammunition. As the story goes that when the battle was waging hot, and the ammunition was almost gone, Caldwell rushed up to the meeting house, broke in through the door and rushed back with his arms full of hymn books and passing them eagerly down the line, he yelled at them, "Give 'em Watts, boys; give 'em Watts." His cry was stronger than he knew. Back of the hymns was their Calvinistic idea of God and conscience and Watts' hymns did bring liberty and constitutional government.

We are proud that today in Washington stands a monument to the great Witherspoon. His chief honor was that he was a Presbyterian minister. His scholarship was great, his gifts were many, his influence beneficent and commanding in the Continental Congress. But these things were so because back of them was the Calvinism of Witherspoon, and that gave him the consecration of talents and the courage of conviction that was ready even to yield his head to the block rather than desert the colonies in their distress.

We honor Witherspoon for his patriotic services; but let us not overlook or conceal the essence of that patriotism; let us not shut our

eyes to the supreme teaching of that character. That learning, these varied gifts, that majestic character stood the test because they had the iron in the blood that comes from scriptural Calvinism.

It was my pleasure, from the first year of my ministry here, to urge often and from other platforms a statue to Witherspoon in Washington. By and by it came, although this church did not build it. And now I shall begin another cry, that the Capitol shall have a statue for Calvin, whether you or someone else builds it. Certainly in the center of the Capital should be not only the statues of his disciples, but a statue to him to whom they owe the inspiration and the power of their character and life.

It was Calvinism that wrote the Declaration of Independence, it was Calvinism that organized the Constitution of the United States, it was Calvinism that wrote the Emancipation Proclamation, it is Calvinism that has brought our people together, united and strong, and has built here a nationality, firm, independent, vigorous, and hopeful, and if this nation is to live, if our problems are to be solved, and our institutions still full high advanced in power and blessing, it will be by that same answer that came to us yonder from Geneva. We have to-day kindred and even larger problems. Down from the sixteenth century the problems of social, ecclesiastical and political life have to-day their solution, as they had it then, in the principles taught at Geneva. It is the same answer to-day. There are questions of city life, manifold and intricate; they can be solved as the questions of Geneva were solved, in that model Christian city for all the world. There are questions of education and theology, and they can be solved with us as they were solved yonder in Geneva, when we build a university over whose entrance shall be inscribed the same words "The fear of the Lord is the beginning of wisdom."

There are questions of our national life. Men speak often in apprehension of growing carelessness, of unholy ambition, of disorganized business, of threatened homes and industries. These problems will be solved as we bring to them these principles of righteousness and truth that will purify the ballot, that will preserve honor and integrity, that will come down to our business centers and teach the authority of law between capital and labor, between the men of business and the men of pleasure, and will go into our industries and commerce and bring the distinct voice of the Word of God; that will bring to poverty the dignity of humanity; that will give to wealth the responsibility of humanity; that will dismiss the fear of the man on horseback and give answer that will retain the integrity of our republicanism, and send back into its obscurity the mediaeval idea of divine right, that will to all our institutions secure liberty, equality, fraternity, that will mean the presence of God, the

increasing incarnation of love and the progress of this imperial star still to the westward in brightness, hope, and enduring life.

Prayer by Dr. Marshall

Sunday morning, January 23, 1949¹

Oh, Lord, herein is one of our greatest problems, that our hearts are not always Thine and that we do permit them to decline from Thee when we fall in love with the things that Thou didst not love, the things that work harm in us, and grieve Thee and wound Thy heart. We acknowledge with shame that our hearts are not always Thine, for we set them in affection on things of the earth, and we seek after them and yearn after the things that have no eternal value, the things that cannot nourish our souls, the things which satisfy but for a moment and which, however tempting the fruit, leave bad tastes in our mouths and regrets in our hearts.

Oh, Lord, what is the matter with us that we are so fitful and moody, that we are so changeful—one time professing our love for Thee and singing our undying devotion, and the next listening to and yielding to temptations that lure us away from Thee! Oh, what are we that Thou canst continue to love us and have patience with us? When this minute we are smiling and kind and the next minute glum and moody and surly. What strange creatures we are.

We don't pray, Oh, Lord, that always everything would be the same, for we get tired of unending sunshine and long for a shower of rain. We don't pray that our way may lie always on level places, for we long to see a mountain. We don't pray that always our lot would be favorable with the pleasant strains of music, for we get tired even of that, but we do pray, Oh Lord, that there might be some pattern of consistency in our relations with Thee; that we might always be inclined to seek Thy guidance and not fly off at stupid times, when we think we are wise enough to manage our own affairs, and call to Thee only when we get into trouble. God forgive us for being such fools.

If only we might learn how to maintain life on an even keel and be balanced, whether we go up hill or down hill; that we may not be lopsided but with a balanced life of faith and trust in Thee, and kindness and love toward each other so that we might not at the one moment be up in the sky and the next moment be down at the bottom of a well. Wilt Thou help us, Oh Lord, help us to avoid such extremes; help us to find that medium in life, that mean between both poles where we walk with our hand in Thy hand, knowing that Thou, Thyself, didst

¹His last service at New York Avenue Church. Dr. Marshall died on January 25, 1949.

come down from mountain-tops and walk in valleys, and so may we accept such things as part of life, and not give way to despair when we must return to the valley, but be ever hopeful that the trail will wind up again and we shall climb once more; but whether on the mountain-top or in the valley, may we be aware that Thou art beside us, and if Thou art with us, what difference does it make where we are.

Bless each one of us today and help us to be better men and women and more balanced Christians, that our lives may have more of testimony to our friends who have made no profession of faith, who have never made the claims we have made and whose lives are so empty and who need Thee so much; God grant that we may never stand between them and Thee, except it be to introduce them to Thee; to help them to find the way.

There are loved ones today, Oh Lord, for whom we pray and the prayers even now are being whispered before the Throne of Grace. We pray as we ask for something without any hesitation, knowing that Thou art disposed to give before we ask. We thank Thee for askings that have been received and prayers that have been answered. We are so glad that by Thy grace and mercy broken bones are mended, and weak and struggling hearts have been made strong. We thank Thee that pain has been removed and the sick have been made well.

Hear us this morning as we pray for some who need stronger hearts, and Thou art the great Doctor and can do it. Wilt Thou strengthen the hearts of them whom we name even now? We pray for some who are sick of tuberculosis, and while human skill can do this and that and say wait and rest, we know that Thy skill can heal lungs. Hear us as we pray for that. And we think of some whose eyes need to see; Lord Jesus, Thou hast not forgotten how to do that. Hear us as we pray for these miracles today.

And there are some who, bereaved, still feel lonely and have not even yet found the joy, the joy of Thy resurrection and the sense of the presence of loved ones who are with Thee. For if they are with Thee and Thou art with us, how can they be very far away? But we would feel them near, we would somehow be persuaded that they still live and that they are happy and they are near, and that they love us as we love them. May such assurances come to the hearts as need them today.

There are some here today who are afraid, afraid of life, afraid of death, afraid of, oh, all manner of things. Take away their fears, Oh Lord, for Thou has said "Fear not, be not afraid, only believe." Give them the faith that will drive away fear; that they may live without fear and begin to enjoy life.

Bless everybody now united in this prayer and may no one go away unchanged; may no one leave this service no better, no happier, no stronger in faith than when they came, but may something, something already or something yet to come, may something make light their hearts and persuade them of Thy love.

We ask it in Jesus' name.

Amen.

Invocation at the Dedication of the Lincoln Memorial

Decoration Day May 30, 1922

By the Rev. Wallace Radcliffe, D. D.

Almighty God, Sovereign among the Nations, God of our fathers, we adore Thee who has been to us as our fathers, the pillar of cloud and fire, and hast endowed us with the heritage of those that fear Thy name. Where Thou didst bring us into the wilderness Thou spakest comfortably to us and didst grant us our vineyards from thence so that the valley of Achor became a door of hope. Today we build our Ebenezer saying Hitherto hath Jehovah helped us. We bless Thee for those mighty men of those mighty days who loved righteousness better than life and who because of us and the ages the seers and martyrs for liberty and peace and goodwill. We recount the faith and courage, the patriotism and devotion, the ideals and consecrations, the tears and blood which under their guidance preserved the life and unity of the Republic. With special thanksgiving and awesome praise we dedicate this Memorial to that man whom Thou didst ordain that through his leadership and martyrdom there might be the union of the people and the emancipation of the race. Thou hast enshrined him in the heart of humanity. In him Thou didst cause the little one to become a thousand and the small one a strong nation. We thank Thee for this man of clear eye and high heart who in the fear of God girded on the sword of power and confirmed so enduringly the Nation's trust and hope. We rejoice in the simplicity of his life, in the nobility of his aims, in the fervor of his devotion, in the persistence of his patience, in the rectitude of his motives, in his love of liberty, of man, of God.

Make us faithful to the inheritance of his character and work. Help us, like him, increasingly to recognize Thy presence and purpose, to bring counsel and plan to the light of Thy word, to bow in prayer and trust for the voice of Thy sovereign wisdom that out of all flames of future struggle and martyrdom our people may emerge purified as by fire and born anew into a higher life.

Bless Warren Harding, President of the United States and all associates with him in authority that their lives may be protected especially against hidden evils of malice and wickedness and their minds illumined

with heavenly light. Write Thy law upon our statute books and enthrone Thy justice and judgment in our courts. Cast salt into all fountains of influence, civil, social and intellectual and heat the water thereof, that from them may flow streams that shall make glad our city of God. Hold this Nation true to the ideals of the fathers that their high path may not seem too hard for us. Give opportunity and hope to the race emancipated and confirm them in good citizenship, faithful manhood and prosperous lives. Promote unity, brotherhood, justice, right living and Christian patriotism. Deliver us from madness and canker of abused wealth, and luxury and transient glory of power. Give us peace in our time, O Lord, heal the breeches of the land because of which the land shaketh, that Ephraim may no longer envy Judah, nor Judah vex Ephraim. Let our wall be called Salvation, and our gates Praise that the righteous nation which keepeth the truth may enter in. Bless our blessings that all nations may call us blessed and a delightsome land. And may the Lord Jesus Christ go forth in this and in all nations conquering and to conquer in the might of His grace, in the benediction of His peace, in the beauty of His holiness, for the sake of that name that is above every name.

'Under God

Sermon preached by
Dr. George M. Docherty,
New York Avenue Presbyterian Church,
on Sunday, February 7, 1954:

The famous city of Sparta was once visited by an ambassador from another kingdom. He expected to find this great city surrounded by thick protecting walls; he was surprised when he saw no battlements at all.

"Where are the walls to defend the 'city?'" he asked of the King of Sparta.

"Here are the walls of Sparta," replied the king, showing him his army of first line crack troops.

Had this ambassador visited our United States today, he would also be surprised to find no wall around our cities. (I should think, as a matter of fact, it would be extremely difficult even for American know-how to build a wall around Los Angeles.) And if our visitor were to ask the question, "Where is the defense of the Nation?," he could be shown something of the awesome power of the mighty American Army,

¹Printed in the Congressional Record of the 83rd Congress, second session, March 8, 1954 at the request of the Honorable Charles G. Oakman of Michigan.

Navy, and Air Force; not to mention the enormous economic potential of the country. But the true strength of the United States of America lies deeper, as it lay in Sparta. It is the spirit of both military and people—a flaming devotion to the cause of freedom within these borders.

At this season of anniversary of the birth of Abraham Lincoln, it will not be inappropriate to speak about this freedom, and what is called the American way of life.

Freedom is a subject everyone seems to be talking about without seemingly stopping to ask the rather basic question, "What do we mean by freedom?" In this matter, apparently, we all are experts.

The world of Mr. Lincoln's day is unbelievably different from this modern age. Yet there is a sense in which history is always repeating itself. The issues we face today are precisely the issues he spent his life seeking to resolve. In his day, the issue was sparked by Negro slavery; today, it is sparked by a militantly atheistic communism that has already enslaved 800 million of the peoples of the earth, and now menaces the rest of the free world.

Lincoln, in his day, saw this country as a nation that "was conceived in liberty and dedicated to the proposition that all men are created equal." And the question he asks is the timeless, and timely, one—"whether that Nation, or any nation so conceived and so dedicated, can long endure."

I recall once discussing the "American way of life" with a newspaper editor. He had been using the phrase rather freely. When asked to define the phrase "the American way of life," he became very wordy and verbose. "It is live and let live; it is freedom to act," and other such platitudes.

Let me tell what "the American way of life" is. It is going to the ball game and eating popcorn, and drinking Coca Cola, and rooting for the Senators. It is shopping in Sears, Roebuck. It is losing heart and hat on a roller coaster. It is driving on the right side of the road and putting up at motels on a long journey. It is being bored with television commercials. It is setting off firecrackers with your children on the Fourth of July. It is sitting for 7 hours to see the pageantry of the presidential inauguration.

But, it is deeper than that.

It is gardens with no fences to bar you from the neighborliness of your neighbor. It is the perfume of honeysuckle, and the sound of katydids in the warm night air of summer, when you go out into the garden, the children long ago asleep, and you feel the pulse and throb of nature around you. It is Negro spirituals and colonial architecture. It is Thanks-

giving turkey and pumpkin pie. It is the sweep of broad rivers and the sea of wheat and grass. It is a view from the air of the conflux of muddy rivers and neat little excavations and columns of smoke that is the mighty Pittsburgh. It is the canyons of skyscrapers in New York, and the sweep of Lakeshore Drive that is Chicago. It is the lonely, proud statue of Lee on Gettysburg field. It is schoolgirls wearing jeans and schoolboys riding enormous push bikes. It is color comics. It is the Sunday New York Times. It is sitting on the porch of a Sunday afternoon, after morning church, rocking in a creaking wicker chair. It is a lad and a lass looking at you intently in the marriage service. It is sickness and a home empty, quieted, and stilled by grief. It is the sound of the bell at the railroad crossing, and children's laughter. It is a solitary bugler playing taps, clear and long-noted, at Arlington.

And where did all this come from?

It has been with us so long, we have to recall it was brought here by people who laid stress on fundamentals. They called themselves Puritans because they wished to live the pure and noble life purged of all idolatry and enslavement of the mind, even by the church. They did not realize that in fleeing from tyranny and setting up a new life in a new world they were to be the fathers of a mighty nation.

These fundamental concepts of life had been given to the world from Sinai, where the moral law was graven upon tables of stone, symbolizing the universal application to all men; and they came from the New Testament, where they heard in the words of Jesus of Nazareth the living word of God for the world.

This is the American way of life. Lincoln saw this clearly. History for him was the Divine Comedy, though he would not use that phrase. The providence of God was being fulfilled.

Wherefore, he claims that it is under God that this Nation shall know a new birth of freedom. And by implication, it is under God that "government of the people, by the people, and for the people shall not perish from the earth." For Lincoln, since God was in His Heaven, all must ultimately be right for his country.

Now, all this may seem obvious until one sits down and takes these implications of freedom really seriously. For me, it came in a flash one day sometime ago when our children came home from school. Almost casually, I asked what happened at school when they arrived there in the morning. They described to me, in great detail and with strange solemnity, the ritual of the salute to the flag. The children turn to the flag, and with their hand across their heart, they repeat the words:

"I pledge allegiance to the flag of the United States and the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

They were very proud of the pledge; and rightly so.

I don't suppose you fathers would have paid much attention to that as I did. I had the advantage over you. I could listen to those noble words as if for the first time. You have learned them so long ago, like the arithmetic table or the shorter catechism, something you can repeat without realizing what it all really means. But I could sit down and brood upon it, going over each word slowly in my mind.

And I came to a strange conclusion. There was something missing in this pledge, and that which was missing was the characteristic and definitive factor in the American way of life. Indeed, apart from the mention of the phrase, the United States of America, this could be a pledge of any republic. In fact, I could hear little Muscovites repeat a similar pledge to their hammer-and-sickle flag in Moscow with equal solemnity, for Russia is also a republic that claims to have overthrown the tyranny of kingship.

Russia also claims to be indivisible. Mr. Stalin admitted to Sir Winston Churchill that the uniting of the peasants was the most difficult of all tasks. (He did not mention the massacre of the 3 million Kulak farmers in this blood-and-iron unification.)

Russia claims to have liberty. You will never understand the Communist mind until you realize this aberration of their judgment. Marx in his dialectic, makes it clear that the Communist state is only an imperfect stage toward world socialism. When that day comes the state will wither away and true socialism will reign forever. Utopia will have dawned. Until that day there must be personal limitations. As the capitalist state limits freedom in the day of war, so must the workers of the world accept this form of restricted freedom. Besides, claims Marx, trouble arises when you give men their unrestricted freedom. Human freedom always proliferates into license and gives rise to greed and war. They might claim that their servitude is perfect freedom.

Again the Communists claim there is justice in Russia. They have their law courts. They have their elections with universal suffrage. When pressed to the point, they will admit there is really only one candidate because the people are so unanimous about that way of life.

They call their way of life "democratic." One of the problems statesmen find in dealing with Russia is one of semantics, of definition. Russia says she is democratic and we are Fascist; we claim to be democratic and call Russia Communist.

What, therefore, is missing in the pledge of allegiance that Americans have been saying off and on since 1892, and officially since 1942? The one fundamental concept that completely and ultimately separates Communist Russia from the democratic institutions of this country. This was seen clearly by Lincoln. Under God this people shall know a new birth of freedom, and "under God" are the definitive words.

Now, Lincoln was not being original in that phrase. He was simply reminding the people of the basis upon which the Nation won its freedom in its Declaration of Independence. He went back to Jefferson as he did in so much of his thinking. Indeed, he acknowledges his debt to Jefferson in a famous speech delivered at Independence Hall in Philadelphia on February 22, 1861, two years before the Gettysburg Address. "All the political sentiments I entertain have been drawn from the sentiments which originated and were given to the world from this hall. I have never had a feeling politically that did not spring from sentiments embodied in the Declaration of Independence."

Listen again to the fundamentals of this Declaration:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

At Gettysburg Lincoln poses the question: "Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure."

That is the text of our day and generation also.

The tragedy of the 19th century democratic liberalism, when nation after nation set up parliamentary forms of government, was that two world convulsions shattered the illusion that you can build a nation on human ideas without a fundamental belief in God's providence. Crowns in Europe toppled, not because the people had lost the vision of God.

We face, today, a theological war. It is not basically a conflict between two political philosophies—Thomas Jefferson's political democracy over against Lenin's communistic state.

Nor is it a conflict fundamentally between two economic systems between, shall we say, Adam Smith's *Wealth of Nations* and Karl Marx's *Das Capital*.

It is a fight for the freedom of the human personality. It is not simply man's inhumanity to man. It is Armageddon, a battle of the gods. It is the view of man as it comes down to us from Judaio-Christian civilization in mortal combat against modern, secularized, godless humanity.

The pledge of allegiance seems to me to omit this theological implication that is fundamental to the American way of life. It should be "One nation, indivisible, under God." Once "under God," then we can define what we mean by "liberty and justice for all." To omit the words "under God" in the pledge of allegiance is to omit the definitive character of the American way of life.

Some might assert this to be a violation of the first amendment to the Constitution. It is quite the opposite. The first amendment states concerning the question of religion: "Congress shall make no law respecting the establishment of religion."

Now, "establishment of religion" is a technical term. It means Congress will permit no state church in this land such as exists in England. In England the bishops are appointed by Her Majesty. The church, by law, is supported by tithes or rent. The church, therefore, can call upon the support of the law of the land to carry out its own ecclesiastical laws. What the declaration says, in effect, is that no state church shall exist in this land. This is separation of church and state; it is not, and never was meant to be, a separation of religion and life. Such objection is a confusion of the first amendment with the First Commandment.

If we were to add the phrase "under the church," that would be different. In fact, it would be dangerous. The question arises, which church? Now, I could give good Methodists an excellent dissertation upon the virtues of the Presbyterian Church, and show how much superior John Knox was to John Wesley. But the whole sad story of church history shows how, of all tyrants, often the church could be the worst for the best of reasons. The Jewish Church persecuted unto death the Christian Church in the first decade of Christianity; and for 1,200 years the Christian Church persecuted the Jewish Church. The Roman Church persecuted the Protestants; and the Protestants, in turn, persecuted the Roman Church; the Presbyterians and the Episcopalians brought low the very name of Christian charity, both in Scotland and America. It is not for nothing that Thomas Jefferson, on his tombstone at Monticello, claimed that one of the three achievements of his life was his fight for religious freedom in Virginia—that even above the exalted office as President of these United States. No church is infallible; and no churchman is infallible.

Of course, as Christians, we might include the words "under Jesus Christ" or "under the King of Kings." But one of the glories of this land is that it has opened its gates to all men of every religious faith.

The word of welcome to these shores is epitomized on the Statue of Liberty:

*"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest tossed to me:
I lift my lamp beside the golden door."*

There is no religious examination on entering the United States of America—no persecution because a man's faith differs even from the Christian religion. So, it must be "under God" to include the great Jewish Community, and the people of the Moslem faith, and the myriad of denominations of Christians in the land.

What then of the honest atheist?

Philosophically speaking, an atheistic American is a contradiction in terms. Now don't misunderstand me. This age has thrown up a new type of man—we call him a secular; he does not believe in God; not because he is a wicked man, but because he is dialectically honest, and would rather walk with the unbelievers than sit hypocritically with people of the faith. These men, and many have I known, are fine in character; and in their obligations as citizens and good neighbors, quite excellent.

But they really are spiritual parasites. And I mean no term of abuse in this. I'm simply classifying them. A parasite is an organism that lives upon the life force of another organism without contributing to the life of the other. These excellent ethical seculars are living upon the accumulated spiritual capital of Judaio-Christian civilization, and at the same time, deny the God who revealed the divine principles upon which the ethics of this country grow. The dilemma of the secular is quite simple.

He cannot deny the Christian revelation and logically live by the Christian ethic.

And if he denies the Christian ethic, he falls short of the American ideal of life.

In Jefferson's phrase, if we deny the existence of the God who gave us life how can we live by the liberty. He gave us at the same time? This is a God-fearing nation. On our coins, bearing the imprint of Lincoln and Jefferson, are the words "In God we trust." Congress is opened with prayer. It is upon the Holy Bible the President takes his oath of office. Naturalized citizens, when they take their oath of allegiance, conclude, solemnly, with the words "so help me God."

This is the issue we face today: A freedom that respects the rights of the minorities, but is defined by a fundamental belief in God. A way of life that sees man, not as the ultimate outcome of a mysterious con-

cantenance of evolutionary process, but a sentient being created by God and seeking to know His will, and "Whose soul is restless till he rest in God."

In this land, there is neither Jew nor Greek, neither bond nor free, neither male nor female, for we are one nation indivisible under God, and humbly as God has given us the light we seek liberty and justice for all. This quest is not only within these United States, but to the four corners of the globe wherever man will lift up his head toward the vision of his true and divine manhood.

Conclusion

During her history of more than a century and a half this church has adhered steadfastly to the purpose for which it was organized, the christianizing of her home community and the world. The extent of her influence for good is inestimable and her accomplishments have been many and great. She has constantly set her face against all deteriorating influences at home and abroad, and against evil in all places, high and low. As the single purpose for her justification of existence, she has always held on high, Christ and His Gospel as the way of salvation for the world. She has used every power to induce men to enter that way. She has always recognized as part of her parish the people of the community and the world in ignorance of the Gospel. Through her money and her prayers she has ministered to them. Signally blessed in her pastors, her officers, her members and her work, she has grown from her beginning in the carpenter shop, the Treasury Building and the F Street building to the great and good church of today, feeble at first in everything but faith. Her course has always been Godward and her influence has extended to "the utmost parts of the earth" in many churches and many denominations.

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Alphabetical Listing of Pastors

Baker, Daniel, D.D.	1821-1828
³ Banantyne, Ninian	1845-1848
Bartlett, William A., D.D.	1882-1894
¹ Bridge, Robert	1948-1952
¹ Brodie, Andrew M., D.D.	1931-1933
² Bryden, James D.	1952-1954
¹ Burroughs, George W.	1942-1947
Campbell, John N., D.D.	1828-1830
³ Christian, Levi H., D.D.	1850.
¹ Culbertson, G. G.	1928-1930
Docherty, George M., D.D.	1950-
Eckard, James R., D.D.	1849-1858
¹ Eisenberger, William A.	1923-1924
¹ Evans, Albert, D.D.	1932-1943
⁴ Fowler, Philemon H.	1836-1837
Gurley, Phineas D., D.D.	1854-1868
⁴ Hammer, J. G., D.D.	1858-1859
³ Junkin, David X., D.D.	1850-1854
Laurie, James, D.D.	1803-1853
³ Logan, Angus	1959-
Marshall, Peter, D.D.	1937-1949
¹ McClendon, Jack E., Ph.D.	1957-
¹ McCracken, K. Warriston	1954-1959
Mitchell, Samuel S., D.D.	1869-1878
Paxton, John R., D.D.	1879-1882
Radcliffe, Wallace, D.D., LL.D.	1895-1922
¹ Rowland, Reginald	1921-1922
Sizoo, Joseph R., D.D.	1924-1936
Smith, E. D., D.D.	1830-1835
³ Tustin, Septimus, D.D.	1839-1845
⁴ Van Rensselaer, Courtland, D.D.	1840-1844
Wood, George	1836-1840

Chronological Listing of Pastors

PASTOR OF F STREET CHURCH

<i>Pastors</i>	
James Laurie, D.D.....	1803-1853
Phineas D. Gurley, D.D.....	1854-1859

<i>Co-pastors</i>	
Septimus Tustin, D.D.....	1839-1845
Ninian Banantyne.....	1845-1848
Levi H. Christian, D.D.....	1850.
David X. Junkin, D.D.....	1850-1854

¹ Assistant Pastor

² Associate Pastor

³ Co-pastor

⁴ Stated Supply

PASTORS OF SECOND CHURCH

<i>Pastors</i>	<i>Stated Supplies</i>
Daniel Baker, D.D.....1821-1828	
John N. Campbell, D.D.....1828-1830	
E. D. Smith, D.D.....1830-1835	† Philemon H. Fowler, D.D...1836-1837
George Wood.....1836-1840	Courtland Van Rensselaer, D.D.....1840-1844
James R. Eckard, D.D.....1849-1858	J. G. Hammer, D.D.....1858-1859

PASTORS OF THE NEW YORK AVENUE CHURCH

<i>Pastors</i>	<i>Assistant or Associate Pastors</i>
† Phineas D. Gurley, D.D.....1859-1868	* Reginald Rowland.....1921-1922
Samuel S. Mitchell, D.D.....1869-1878	* William A. Eisenberger.....1923-1924
John R. Paxton, D.D.....1879-1882	* G. G. Culbertson.....1928-1930
William A. Bartlett, D.D.....1882-1894	* Andrew M. Brodie, D.D.....1931-1933
† Wallace Radcliffe, D.D., LL.D. 1895-1922	* Albert Evans, D.D.....1932-1943
Joseph R. Sizoo, D.D.....1924-1936	* George W. Burroughs.....1942-1947
Peter Marshall, D.D.....1937-1949	* Robert Bridge.....1948-1952
George M. Docherty, D.D.....1950-	** James D. Bryden.....1952-1954
	** K. Warriston McCracken.....1954-1959
	‡ ** Jack E. McClendon, Ph.D.....1957-
	** Angus Logan.....1959-

Alphabetical Listing of Elders

Allen, Joseph S.....1955-	Carter, Robert I.....1958-
Anderson, Gilbert.....1954-	Casberg, Thomas R.....1955-1958
	Casey, Joseph.....1874-1879
Bailey, Charles B.....1871-1924	Clark, Roy R.....1948-
Baker, Charles A.....1900-1939	Claughton, Heronymous C.....1868-1897
Ballantyne, William.....1861-1900	Cleaver, W. L.....1856-1857
Barnes, Dr. Edwin N. C.....1930-1952	Clement, Donald B.....1944-1947
Baxter, Marshall D.....1940-	Clements, J. T.....1856-1859
Baxter, Sidney S.....1854-1859	Colbert, Elmer E.....1955-
Beck, Thomas.....1900-1902	Collins, Stephen.....1824-1832
Bergquist, George W.....1955-	Comer, W. Arthur.....1959-
Bernhardt, Irwin H.....1947-	Corliss, Clayton B.....1941-1950
Blake, Harry.....1938-1950	Craven, John.....1821-1825
Blee, Harry W.....1932-1938	Craven, John P.....1959-
Bonesteel, Verne C.....1938-	Crissey, Sardis L.....1884-1905
Booker, Ivan A.....1941-1945	
Bradley, Andrew.....1897-1900	Dalzell, R. Carson.....1960-
Breckenridge, Gen. Joseph C.....1900-1919	Daniels, John B.....1952-
Briggs, Robert E.....1945-1946	Daniels, Samuel D.....1955-
Brinker, Robert D.....1942-	Danly Ernest E.....1928-1945
Brooks, James T.....1959-	Davis, Jack C.....1954-
Brown, George H.....1905-1909	Davis, James E.....1958-
Brown, Oliphant B.....1908-1911	Dawson, James W.....1903-1911
Brown, Sam K., Jr.....1960-	Deeble, Joseph A.....1861-1909
Bruce, Harrison L.....1900-1904	De Kleine, Dr. William.....1934-1937
Brumley, Joseph.....1821-1823	DuBose, Dr. W. R.....1914-1929
Buist, William.....1840.	Dumbauld, Edward.....1949-1954
Bumann, Albert T.....1944-1950	Dummer, Charles.....1852-1854
Burns, Rollin L.....1953-	

* Assistant pastor

** Associate pastor

† Moderator of the General Assembly

‡ Served as Minister of Christian Education from 1957 to 1959.

Easeby, John W.....1852-1856
 Edgington, Frank E.....1917-
 Edward, Lewis A.....1854-1856
 Ellison, Newell W.....1943-1945
 Evans, Hiram S.....1953-1958
 Ferguson, Paul W.....1951-1954
 Fishbaugh, Charles H.....1900-1920
 Folger, William.....1948-1949
 Folk, O. Harold.....1947-1953
 Foster, Israel M.....1929-1950
 Foster, John M.....1914-1926
 Foster, John W.....1885-1900
 Fraser, Thomas.....1957-1959
 Gatchell, Willard.....1940-1942
 Girault, Arsene N.....1845-1846
 Gillis, George.....1827-1846
 Gurley, William B.....1889-1906
 Guy, David J.....1931-
 Halford, A. J.....1897-1900
 Hand, Joseph W.....1831-1843
 Hand, Myers.....1938-1951
 Handy, James H.....1824-1832
 Harlan, Justice John M.....1900-1911
 Henry, Joseph.....1874-1878
 Herndon, George L.....1960-
 Herndon, Neal N., Sr.....1938-1952
 Herndon, Thomas H.....1901-1904
 Hicks, Edgar.....1959-
 Hilderbrand, Walter P.....1948-
 Horner, Richard.....1959-
 Hubbard, Joseph S.....1861-1883
 Hughes, William D.....1899-1910
 Hummer, Hiram W.....1951-
 Husbands, Benjamin H.....1960-
 Irelan, George M.....1942-1948
 Irwin, Harvey S.....1908-1916
 Jacobs, George E.....1929-1955
 Jensen, Erik.....1951-1956
 Jewell, C. B.....1880-1885
 Johnson, Vernon B.....1953-
 Keene, Thomas P.....1908-1921
 Kemper, Raymond M.....1958-
 Kerr, William.....1945-
 Kirks, Rowland F.....1954-1957
 Klotz, John W.....1954-
 Larned, B. F.....1852-1854
 Leetch, J. Russell.....1938-1951
 Linton, Irwin B.....1914-1929
 Litchfield, Charles W.....1947-
 Mace, Almon T.....1957-
 MacEwen, Harold E.....1943-1948
 Machin, L. H.....1854-1858
 Mackey, William.....1818-1823
 Martin, Edward W.....1930-1938
 Martin, Theodore D.....1927-1937
 Marvin, Dr. Cloyd Heck.....1928-1935
 McAfee, John.....1958-
 McBath, Andrew M.....1908-1913
 McCalla, John M.....1850-1868

McChesney, Albert G.....1926-1956
 McDonald, Alexander.....1803-1835
 McDowell, Timothy O.....1951-1955
 McGowan, John.....1803-1825
 McIlhatten, David W.....1955-
 McKinney, John.....1854-1881
 McLeod, Robert N.....1941-1946
 McNinch, Frank R.....1934-1950
 Metcalf, William P.....1926-1940
 Meyers, Edward.....1852-1854
 Miles, Paul.....1945-
 Miller, Theodore H.....1955-1958
 Minter, Chester L.....1954-
 Monroe, David.....1843-1853
 Morrison, George W.....1921-1941
 Mott, C. E.....1895-1897
 Nourse, Joseph.....1803-1841
 Nourse, Michael.....1803-1860
 Owens, E. Watson.....1953-
 Perkins, George H.....1957-
 Phillips, George M.....1848-1852
 Phillips, Samuel F.....1885-1903
 Pinto, Rene W.....1955-1958
 Porter, Claude R.....1932-1946
 Quaiffe, A. R.....1874-1885
 Randolph, John.....1884-1900
 Richardson, Dr. Charles W.....1926-1929
 Robbins, Nathaniel A.....1883-1901
 Robinson, Burr A.....1951-
 Robinson, William B.....1894-1900
 Rogers, William F., Jr.....1948-
 Russell, Lake.....1945-1946
 Salisbury, Maurice C.....1952-1954
 Schick, James P.....1929-1939
 Schoolcraft, Henry P.....1852-1854
 Schoenhals, Carl E.....1944-1947
 Sherier, James.....1940-
 Sherrerd, James H.....1950-1956
 Shields, James V. A.....1858-1873
 Sievers, Frank L.....1955-
 Siévers, Mrs. Mabel Miller.....1960-
 Siling, Philip F.....1943-1948
 Smith, Lloyd L.....1944-1946
 Snell, Theodore T.....1921-1936
 Stott, Charles.....1848-1888
 Stott, Charles A.....1959-
 Stott, Charles G.....1910-1944
 Strieby, La Rue T.....1958-
 Strong, William.....1872-1885
 Tarring, Edward.....1911-1915
 Thiele, Edward P.....1929-1941
 Thompson, Archibald.....1940-1846
 Thompson, Robert B.....1951-
 Trowbridge, George W.....1922-1939
 Tschiffely, Frederick A.....1845-1860
 Tustin, James P.....1856-1871
 Van Mater, J. R.....1888-1895
 Van Santwood, John.....1858-1864
 Vold, Lawrence.....1944-1946

Walker, Calvin B.....1885-1890
 Waller, William J.....1850-1859
 Waller, William L.....1859-1886
 Ward, George W., Sr.....1945-
 Watson, Charles R., Jr.....1959-
 Wattles, William P.....1938-1942
 Weber, John.....1951-
 Weir, Adam.....1931-1941
 Wells, Henry H.....1884-1900
 Wharton, Thomas P.....1953-
 White, Edwin D.....1951-
 Whitney, Arch B.....1940-

Whitney, Maynard H.....1943-
 Wiber, Dr. D. Elmer.....1910.
 Wilson, John Mark.....1854-1855
 Wilson, William R.....1954-1955
 Winstead, Douglas E.....1925-1941
 Wood, Robert A.....1958-
 Worthington, George E.....1949-
 Wurdeman, J. Henry.....1911-1934
 Young, Ezekiel.....1824-1830
 Zane, Wesley.....1941-1944

Chronological Listing of Elders

ELDERS OF F STREET CHURCH

Micheal Nourse.....1803 to 1859
See also New York Avenue Church
 Joseph Nourse.....1803 to 1841
 John McGowan.....1803 to 1825
 Alexander McDonald.....1803 to 1830
 William Mackey.....1818 to 1823
 David Monroe.....1840 to 1853
 William Buist.....1840.
 Archibald Thompson.....1840 to 1846
 Frederick A. Tschiffely.....1845 to 1856
 Arsene Girault.....1845 to 1846
 Charles Stott.....1848 to 1859
See also New York Avenue Church

William J. Waller.....1850 to 1859
See also New York Avenue Church
 John M. McCalla.....1850 to 1859
See also New York Avenue Church
 Edward E. Myers.....1852 to 1854
 John Mark Wilson.....1854 to 1855
 Lewis A. Edward.....1854 to 1856
 Sidney S. Baxter.....1854 to 1859
See also New York Avenue Church
 John Van Santwood.....1858 to 1859
See also New York Avenue Church
 James V. A. Shields.....1858 to 1859
See also New York Avenue Church

ELDERS OF SECOND CHURCH

John Craven.....1821 to 1825
 Joseph Brumley.....1821 to 1823
 Stephen Collins.....1824 to 1832
 Ezekiel Young.....1824 to 1830
 James H. Handy.....1824 to 1832
 George Gillis.....1827 to 1846
 Alexander McDonald.....1830 to 1835
 Joseph W. Hand.....1831 to 1843
 George Martin Phillips.....1848 to 1852
 B. F. Larned.....1852 to 1854
 Henry R. Schoolcraft.....1852 to 1854

Charles Dummer.....1852 to 1854
 John W. Easeby.....1852 to 1856
 L. H. Machin.....1854 to 1858
 John McKinney.....1854 to 1859
See also New York Avenue Church
 Frederick A. Tschiffely.....1856 to 1860
See also New York Avenue Church
 J. T. Clements.....1856 to 1859
 James P. Tustin.....1856 to 1859
See also New York Avenue Church
 W. L. Cleaver.....1856 to 1857

ELDERS OF THE NEW YORK AVENUE CHURCH

Michael Nourse.....1859 to 1860
 Sidney S. Baxter.....1859 to 1862
 John M. McCalla.....1859 to 1868
 Charles Stott.....1859 to 1888
 William L. Waller.....1859 to 1887
 John Van Santwood.....1859 to 1864
 James V. A. Shields.....1859 to 1873
 James P. Tustin.....1859 to 1871
 John McKinney.....1859 to 1881
 Frederick A. Tschiffely.....1859 to 1860
 Joseph S. Hubbard.....1861 to 1883
 Joseph A. Deeble.....1861 to 1909
 William Ballantyne.....1861 to 1900
 Charles B. Bailey.....1871 to 1924
 William Strong.....1872 to 1885
 Joseph Henry.....1874 to 1878

A. R. Quaiffe.....1874 to 1885
 Joseph Casey.....1874 to 1879
 C. B. Jewell.....1880 to 1885
 Nathaniel A. Robbins.....1883 to 1901
 John Randolph.....1884 to 1900
 Henry H. Wells.....1884 to 1900
 Sardis L. Crissey.....1884 to 1905
 Calvin B. Walker.....1885 to 1890
 John W. Foster.....1885 to 1900
 Samuel F. Phillips.....1885 to 1903
 Heronymous C. Claughton.....1886 to 1897
 J. R. Van Mater.....1888 to 1895
 William B. Gurley.....1889 to 1906
 William B. Robison.....1894 to 1900
 C. E. Mott.....1895 to 1897
 Andrew Bradley.....1897 to 1900

A. J. Halford.....	1897 to 1900	*Maynard H. Whitney.....	1943-
William D. Hughes.....	1899 to 1910	Donald B. Clement.....	1944 to 1947
Thomas Beck.....	1900 to 1902	Albert T. Bumann.....	1944 to 1950
Justice John M. Harlan.....	1900 to 1911	Lloyd L. Smith.....	1944 to 1946
Gen. Joseph C. Breckinridge.....	1900 to 1919	Lawrence Vold.....	1944 to 1946
Charles H. Fishbaugh.....	1900 to 1920	Robert E. Briggs.....	1945 to 1946
Harrison L. Bruce.....	1900 to 1904	*William Kerr.....	1945-
Charles A. Baker.....	1900 to 1939	Paul D. Miles.....	1945 to 1947
Thomas H. Herndon.....	1901 to 1904	Lake Russell.....	1945 to 1946
James W. Dawson.....	1903 to 1911	George W. Ward.....	1945 to 1955
George H. Brown.....	1905 to 1909	Irwin H. Bernhardt.....	1947 to 1953
Oliphant B. Brown.....	1908 to 1911	Harold O. Folk.....	1947 to 1953
Harvey S. Irwin.....	1908 to 1916	*Charles W. Litchfield.....	1947-
Thomas P. Keene.....	1908 to 1921	Carl E. Schoenhals.....	1944 to 1947
Andrew M. McBath.....	1908 to 1913	Walter P. Hilderbrand.....	1948 to 1954
Dr. D. Elmer Wiber.....	1910.	Roy R. Clark.....	1948 to 1953
Charles G. Stott.....	1910 to 1944	William Folger.....	1948 to 1949
Edward Tarring.....	1911 to 1915	Edward Dumbauld.....	1949 to 1954
J. Henry Wurdeman.....	1911 to 1934	*William F. Rogers, Jr.....	1948-
Dr. W. R. DuBose.....	1914 to 1929	*George E. Worthington.....	1949-
Irwin B. Linton.....	1914 to 1929	James H. Sherrerd.....	1950 to 1956
John M. Foster.....	1914 to 1926	Paul W. Ferguson.....	1951 to 1954
*Frank E. Edgington.....	1917-	Robert B. Thompson.....	1951 to 1957
George W. Morrison.....	1921 to 1941	Timothy McDowell.....	1951 to 1955
Theodore T. Snell.....	1921 to 1936	John Weber.....	1951 to 1957
George W. Trowbridge.....	1922 to 1939	*Hiram W. Hummer.....	1951-
Douglas E. Winstead.....	1925 to 1941	Erik Jensen.....	1951 to 1956
Dr. Charles W. Richardson.....	1926 to 1929	*Burr A. Robinson.....	1951-
William P. Metcalf.....	1926 to 1940	*Edwin D. White.....	1951-
Capt. Albert G. McChesney.....	1926 to 1956	Maurice Salsbury.....	1952 to 1954
Theodore D. Martin.....	1927 to 1937	*John B. Daniels.....	1952-
Dr. Cloyd Heck Marvin.....	1928 to 1935	*Vernon B. Johnson.....	1953-
Ernest E. Danly.....	1928 to 1945	Rollin L. Burns.....	1953 to 1958
James P. Schick.....	1929 to 1939	Hiram S. Evans.....	1953 to 1958
Edward B. Thiele.....	1929 to 1941	E. Watson Owens.....	1953 to 1958
George E. Jacobs.....	1929 to 1955	Thomas P. Wharton.....	1953 to 1958
Judge Israel M. Foster.....	1929 to 1950	Rowland F. Kirks.....	1954 to 1957
Dr. Edwin N. C. Barnes.....	1930 to 1952	William R. Wilson.....	1954 to 1955
Edward W. Martin.....	1930 to 1938	*Gilbert Anderson.....	1954-
Adam Weir.....	1931 to 1941	Chester L. Minter.....	1954 to 1959
*David J. Guy.....	1931-	Jack C. Davis.....	1954 to 1958
Claude R. Porter.....	1932 to 1946	John W. Klotz.....	1954 to 1959
Col. Harry W. Blee.....	1932 to 1938	*Joseph S. Allen.....	1955-
Hon. Frank R. McNinch.....	1934 to 1950	*George W. Bergquist.....	1955-
Dr. William DeKleine.....	1934 to 1937	*Elmer E. Colbert.....	1955-
Harry Blake.....	1938 to 1950	*David W. McIlhatten.....	1955-
Neal N. Herndon.....	1938 to 1952	Theodore H. Miller.....	1955 to 1958
Myers Hand.....	1938 to 1951	*Samuel D. Daniels.....	1955-
J. Russell Leech.....	1938 to 1951	Rene W. Pinto.....	1955 to 1958
William P. Wattles.....	1938 to 1942	Thomas R. Casberg.....	1955 to 1958
Verne C. Bonesteel.....	1938 to 1958	*Frank L. Sievers.....	1955-
*James Sherier.....	1940-	Thomas Fraser.....	1957 to 1959
Willard Gatchell.....	1940 to 1942	*Almon T. Mace.....	1957-
Marshall D. Baxter.....	1940 to 1946	George H. Perkins.....	1957 to 1959
*Arch Whitney.....	1940-	Robert I. Carter.....	1958 to 1959
Ivan A. Booker.....	1941 to 1945	*Robert A. Wood.....	1958-
Wesley Zane.....	1941 to 1944	*Raymond M. Kemper.....	1958-
Clayton B. Corliss.....	1941 to 1950	*James E. Davis.....	1958-
Robert N. McLeod.....	1941 to 1946	*John McAfee.....	1958-
George M. Irelan.....	1942 to 1948	*LaRue Strieby.....	1958-
Robert D. Brinker.....	1942 to 1954	*James T. Brooks.....	1959-
Newell W. Ellison.....	1943 to 1945	*W. Arthur Comer.....	1959-
Harold E. MacEwen.....	1943 to 1948	*John P. Craven.....	1959-
Philip F. Siling.....	1943 to 1948	*Edgar Hicks.....	1959-

*Member of present Session.

*Richard Horner.....1959-
 *Charles A. Stott.....1959-
 *Charles R. Watson, Jr.....1959-
 *Sam K. Brown, Jr.....1960-

*R. Carson Dalzell.....1960-
 *George L. Herndon.....1960-
 *Ben H. Husbands.....1960-
 *Mabel M. Sievers.....1960-

Alphabetical Listing of Deacons

Adam, James A.....1954-1958
 *Allen, Joseph S.....1948-1955
 Aucremann, Francis H.....1954-1957

Bailey, J. Norman.....1954-1959
 Baker, Kenneth.....1939-1942
 Baldwin, Ralph.....1888-1889
 *Ballantyne, William.....1853-1871
 †Barnes, Robert G.....1960-
 Bates, George M.....1934-1944
 Beckett, Francis O.....1883-1917
 Bennett, Dr. A. B.....1926-1929
 *Bernhardt, Irwin H.....1944-1947
 Blake, John R.....1934-1944
 *Blee, Harry H.....1931-1932
 Borden, Dr. Daniel L.....1925-1930
 Bourne, Charles T.....1954-1959
 Bowman, A. Smith, Jr.....1952-1953
 Bradley, Andrew C.....1873-1875
 Bradley, Charles S.....1875-1916
 Brannegan, Dayton P.....1955.
 Broadhead, Mark.....1873-1885
 Brooks, Benjamin J.....1943-1948
 *Brooks, James T.....1940-1959
 Brown, John M.....1911-1913
 *Brown, Sam K. Jr.....1957-1959
 **Brueninger, Lewis T.....1930-1940
 Burgess, Edward S.....1888-1893
 Bullard, C. W.....1933-1934
 Burgess, Ralph.....1939-1940
 Burkhardt, Ward M.....1942-1941

Carhart, Albert.....1894-1899
 Carter, Blaine.....1945-1946
 *Carter, Col. Robert I.....1947-1950
 *Casberg, Thomas R.....1949-1955
 Chappell, Joseph J.....1952-1953
 *Clark, Roy R.....1940-1946
 **Clement, Donald B.....1925-1944
 *Clephane, Walter C.....1891-1904
 *Comer, W. Arthur.....1951-1959
 Cooley, Gerald.....1943-1948
 Corbin, James R.....1954-1959
 Corse, Charles S.....1934-1944
 Cox, James H. S.....1935-1938
 *Daniels, Samuel D.....1944-1955
 Daughtry, Willard E.....1945-1947
 †Davenport, Jay J.....1958-
 Davidson, James.....1940-1946
 †Davis, Bennett Van S.....1958-

*Davis, Capt. Jack C.....1946-1950
 *Davis, James E.....1943-1955
 *Deeble, Joseph A.....1853-1861
 Denham, R. P. A.....1873-1898
 †Denmon, Elmer D.....1959-
 Denniston, Grant R.....1931-1934
 Dewey, Mahlon B.....1955-1957
 Dickson, Robert.....1952-1953
 Dilworth, Dr. Albert F.....1954-1956

*Edgington, Frank E.....1905-1917
 †Edmonds, Herbert A.....1958-
 Ellison, Newell W.....1938-1940
 †Evans, Clayton E.....1957-
 *Evans, Hiram S.....1947-1953

Fegeas, Roger E.....1953-1955
 *Ferguson, Paul W.....1949-1950
 *Folk, O. Harold.....1943-1948
 Foster, Charles E.....1886-1900
 Freer, James A.....1889-1905

*Gatchell, Willard.....1929-1941
 Gibson, Glenn V.....1955-1956
 Gibson, William W.....1930-1944
 Glocker, Theodore W.....1955-1956
 Goodrich, Noah.....1936-1944
 †Graves, Oliver C.....1955-
 Gray, John Morris.....1955-1958
 †Grier, William T.....1956-
 Grosvenor, Melville B.....1930-1944
 Gulick, James W.....1938-1939
 *Gurley, William B.....1882-1889
 Gwynne, Carey.....1856-1869

*Halford, A. J.....1891-1897
 Hamilton, James H.....1853-1862
 †Hanna, G. Phillips.....1960-
 Hartley, Walter.....1926-1936
 *Herndon, George L.....1953-1959
 *Herndon, Neal N., Sr.....1921-1938
 *Hicks, Edgar.....1948-1959
 *Hilderbrand, Walter P., Sr.....1943-1947
 Hoffman, W. H.....1863-
 Horn, A. D.....1942-1945
 Hoskins, C. Harlow.....1951-1954
 Hubbard, Kent L.....1951-1954
 Huber, Clyde M.....1933-1943
 Hudson, Ray M.....1927-1939
 *Husbands, Benjamin H.....1954-1959
 Hutchinson, James.....1856-1863

* Also served as Elder.

** Also served on Board of Trustees.

† Still serving.

Imbrie, J. Rankin.....1874-1897
 Inglis, A. Franklin.....1953-1954
 †Inglis, James G.....1957-
 Irelan, Charles M.....1908-1930
 *Irelan, George M.....1930-1945
 Irelan, J. Kennedy.....1941.

*Jacobs, George E.....1920-1929
 Jennings, Lonnie G.....1944-1947
 Johnson, Holcomb G.....1904-1931
 *Johnson, Vernon B.....1951-1953
 Jones, Chester M.....1950-1955
 Jones, David L.....1955-1959

Kaiser, William R.....1949-1956
 *Kemper, Raymond M.....1952-1958
 Ker, Jacob W.....1866-1883
 Kerr, Lt. Donald C.....1945-1946
 Kraft, Frank R.....1954-1955

Lantz, Evans M.....1943-1946
 Larner, Phillip F.....1882-1927
 Larson, Kermit C.....1953-1954
 Lentz, Clarence W.....1940-1953
 †Licari, Roy N.....1960-
 Lindhauer, Frederick J.....1944-1949
 *Litchfield, Charles W.....1939-1948
 Little, Joseph C., Jr.....1955-1959
 Lowry, George.....1856-1859

†MacColl, William R.....1960-
 *Mace, Almon T.....1950-1957
 Mackie, Dr. James S.....1853-1854
 Mayers, Shirley D.....1928-1944
 *McChesney, Albert G.....1913-1926
 McChesney, John D.....1866-1919
 *McIlhatten, David W.....1848-1955
 McLean, William M.....1856-1859
 †Merriam, James H.....1957-
 Mershon, James L.....1950-1951
 Merwin, Charles H.....1874-1889
 †Meyers, William L.....1956-
 Miles, Capt. Paul D.....1942-1945
 †Miles, William J.....1959-
 Miller, James W.....1854-1859
 *Miller, Lowell E.....1952-1959
 *Miller, Theodore H.....1951-1955
 *Minter, Chester L., Jr.....1948-1957
 Morris, George W.....1854-1857
 Moses, Brice J.....1900-1904
 Miller, Troup.....1929-1930
 Muncaster, Dr. O. M.....1873-1875
 Munroe, James B.....1859-1866
 Musser, George J.....1863-1875

Nair, Walter E.....1930-1945
 Nairn, Joseph.....1856-1859
 Nelson, James T.....1928-1944
 Nesbit, Charles Francis.....1898-1901
 †Newton, William G.....1956-
 Nicholson, Charles R.....1935-1936
 †Niven, Henry A., Jr.....1958-

*Oliphant, A. Chambers.....1935-1929
 †Oliphant, John Larner.....1949-
 †Osborn, Robert H.....1958-
 *Owens, E. Watson.....1947-1953

Parks, Calvin M.....1866-1870
 Patton, James S.....1944-1946
 Pearson, Isaac.....1911-1921
 †Pfleiderer, Stephen O.....1958-
 Phillips, John L.....1953-1958
 *Pinto, Rene W.....1949-1955
 †Pry, Edward B., Jr.....1955-
 Punch, Irvin.....1944-1946
 Pursley, Theodore J.....1944-1956
 Pyle, Oscar L.....1949-1950

†Rappoport, Allen J.....1960-
 Ratcliffe, Daniel.....1856.
 †Register, David A.....1960-
 Ridgley, A. G.....1853-1856
 Rittenhouse, B. F.....1853-1856
 Robinson, Burr A.....1945-1951
 Robinson, William B.....1888-1894

*Salsbury, Maurice E.....1925-1945
 **Schaaff, Joseph B.....1926-1945
 *Schick, James P.....1928-1929
 *Schoenhals, Carl E.....1930-1944
 Sherertz, Paul C.....1946-1948
 *Sherrerd, James H.....1944-1950
 Shewbrooks, Dr. David M.....1929-1930
 Shields, James V. A.....1856-1859
 Smith, H. Stewart.....1929-1948
 *Snell, Theodore T.....1917-1921
 †Snelson, Preston.....1959-
 Somervell, Benjamin C.....1889-1928
 †Steel, Dudley N.....1959-
 †Stokoe, William C.....1959-
 *Stott, Charles A.....1926-1945
 *Stott, Charles G.....1893-1910
 Strahorn, Melvin C.....1921-1926
 *Strieby, La Rue T.....1948-1958
 †Swope, Dr. Felix D.....1948-

Taylor, Russell B.....1885-1888
 *Thiele, Edward B.....1910-1929
 Thompson, Dr. Earle B.....1949-1954
 *Thompson, Robert B.....1944-1951
 *Trowbridge, George W.....1908-1914

*Van Mater, Jacob R.....1875-1888
 *Van Santwood, John.....1856-1859

Wailles, Isaac.....1853-1854
 Walbridge, H.....1856-1861
 †Walters, A. Norman.....1957-
 †Ward, Russell H.....1958-
 Warner, Braynard H.....1874-1895
 Warren, Charles R.....1956-
 Warren, J. Raymond.....1944-1946
 †Warren, Charles R.....1956-

*Also served as Elder.

† Also served on Board of Trustees.
 Still serving.

*Weber, John.....	1942-1950
Wells, Henry.....	1901-1907
*Wharton, Thomas P.....	1946-1953
†Wherry, Dr. David C.....	1959-
*White, Edwin D., Sr.....	1946-1953
White, Francis E.....	1953-1958
*Whitney, Maynard H.....	1939-1944
Wiber, Dr. David Elmer.....	1904-1910
Wilkins, John H., Jr.....	1933-1944
Willard, William B.....	1930-1942

†Williams, John R.....	1959-
Winfield, Jacob L. H.....	1874-1880
Winstead, Douglas E.....	1915-1925
Winstead, William G.....	1935-1941
†Wiprud, Grant W.....	1956-
*Wood, Robert A.....	1952-1958
Wurdeman, Henry B.....	1917-1929
*Wurdeman, J. Henry.....	1900-1911
*Wilson, William R.....	1951-1954

Chronological Listing of Deacons

DEACONS OF F STREET CHURCH

J. H. Hamilton.....	1853 to 1859	*John Van Santwood.....	1856 to 1859
See also <i>New York Avenue Church</i>		*James V. A. Shields.....	1856 to 1859
B. F. Rittenhouse.....	1853 to 1856	D. Ratcliffe.....	1856.
*Joseph A. Deeble.....	1853 to 1859	James Hutchinson.....	1856 to 1859
See also <i>New York Avenue Church</i>		See also <i>New York Avenue Church</i>	
*William Ballantyne.....	1853 to 1859	George Lowry.....	1856 to 1859
See also <i>New York Avenue Church</i>		Carey Gwynne.....	1856 to 1859
Isaac Wailes.....	1853 to 1854	See also <i>New York Avenue Church</i>	
James S. Mackie.....	1853 to 1854	William M. McLean.....	1856 to 1859
A. G. Ridgley.....	1853 to 1856	Joseph Nairn.....	1856 to 1859
James W. Miller.....	1854 to 1859	H. Walbridge.....	1856 to 1859
George W. Morris.....	1854 to 1857	See also <i>New York Avenue Church</i>	

** DEACONS OF THE NEW YORK AVENUE CHURCH

J. H. Hamilton.....	1859 to 1862	Phillip F. Larner.....	1882 to 1927
*Joseph A. Deeble.....	1859 to 1861	William B. Robinson.....	1888 to 1894
*William Ballantyne.....	1859 to 1871	Ralph Baldwin.....	1888 to 1889
James Hutchinson.....	1859 to 1863	Edward S. Burgess.....	1888 to 1893
Carey Gwynne.....	1859 to 1869	James A. Freer.....	1889 to 1905
H. Walbridge.....	1859 to 1861	Benjamin C. Somervell.....	1889 to 1928
James B. Munroe.....	1859 to 1866	†Walter C. Clephane.....	1891 to 1904
W. H. Hoffman.....	1863	*A. J. Halford.....	1891 to 1897
George J. Musser.....	1863 to 1875	*Charles G. Stott.....	1893 to 1910
Calvin M. Parks.....	1866 to 1870	Albert Carhart.....	1894 to 1899
John D. McChesney.....	1866 to 1919	Charles Francis Nesbit.....	1898 to 1901
Jacob W. Ker.....	1866 to 1883	R. P. A. Denham.....	1873 to 1898
Andrew C. Bradley.....	1873 to 1875	Brice J. Moses.....	1900 to 1904
Mark Broadhead.....	1873 to 1885	*Henry J. Wurdeman.....	1900 to 1911
Dr. O. M. Muncaster.....	1873 to 1875	Henry Wells.....	1901 to 1907
Charles H. Merwin.....	1874 to 1889	Dr. David E. Wiber.....	1904 to 1910
J. R. Imbrie.....	1874 to 1897	Holcomb G. Johnson.....	1904 to 1931
Brainard H. Warner.....	1874 to 1895	*Frank E. Edgington.....	1905 to 1917
Jacob L. H. Winfield.....	1874 to 1880	Charles M. Irelan.....	1908 to 1930
Charles S. Bradley.....	1875 to 1916	*George W. Trowbridge.....	1908 to 1914
*Jacob R. Van Mater.....	1875 to 1888	*Edward B. Thiele.....	1910 to 1929
*William B. Gurley.....	1882 to 1889	John Mason Brown.....	1911 to 1913
Francis Ormond Beckett.....	1883 to 1917	Isaac Pearson.....	1911 to 1921
Russell B. Taylor.....	1885 to 1888	*Douglas E. Winstead.....	1915 to 1925
Charles E. Foster.....	1886 to 1900		

* Also served as Elder. In the Second Church by the work of the Diaconate was assumed by the Elders.

** In the early history of our church a man could hold both office of deacon and elder concurrently. "Moved and carried, That it is expedient to go into an election for a Board of Deacons on the Wednesday following the Communion." (From the Minutes of Session, F Street Church, December 6, 1852.)

† Also served on Board of Trustees.

* Albert G. McChesney.....	1913 to 1926
* Theodore T. Snell.....	1917 to 1921
Henry B. Wurdeman.....	1917 to 1929
* George E. Jacobs.....	1920 to 1929
* Neal N. Herndon.....	1921 to 1938
Melvin C. Strahorn.....	1921 to 1926
† A. Chambers Oliphant.....	1925 to 1929
† * Donald B. Clement.....	1925 to 1944
Dr. Daniel L. Borden.....	1925 to 1930
* Maurice E. Salsbury.....	1925 to 1945
Dr. A. B. Bennett.....	1926 to 1929
† Joseph B. Schaaff.....	1926 to 1945
† * Charles A. Stott.....	1926 to 1945
Walter Hartley.....	1926 to 1936
Ray M. Hudson.....	1927 to 1939
* James P. Schick.....	1928 to 1929
James Thomas Nelson.....	1928 to 1944
Shirley D. Mayers.....	1928 to 1944
* Willard Gatchell.....	1929 to 1941
Troop Miller.....	1929 to 1930
H. Stewart Smith.....	1929 to 1948
Dr. David M. Shewbrooks.....	1929 to 1930
William B. Willard.....	1930 to 1942
Melville B. Grosvenor.....	1930 to 1944
* Carl E. Schoenhals.....	1930 to 1944
* George M. Irelan.....	1930 to 1945
William W. Gibson.....	1930 to 1944
Walter E. Nair.....	1930 to 1945
† Lewis T. Brueninger.....	1930 to 1940
* Harry H. Blee.....	1931 to 1932
Grant R. Denniston.....	1931 to 1934
C. W. Bullard.....	1933 to 1934
Clyde M. Huber.....	1933 to 1943
John H. Wilkins.....	1933 to 1944
Charles S. Corse.....	1934 to 1944
John R. Blake.....	1934 to 1944
George M. Bates.....	1934 to 1944
William G. Winstead.....	1935 to 1941
James H. S. Cox.....	1935 to 1938
Charles R. Nicholson.....	1935 to 1936
Noah Goodrich.....	1936 to 1944
James Gulick.....	1938 to 1939
Newell W. Ellison.....	1938 to 1940
* Maynard H. Whitney.....	1939 to 1944
Ralph Burgess.....	1939 to 1940
* Charles W. Litchfield.....	1939 to 1948
Kenneth Baker.....	1939 to 1942
* James T. Brooks.....	1940 to 1959
* Roy R. Clark.....	1940 to 1946
James Davidson.....	1940 to 1946
Clarence W. Lentz.....	1940 to 1953
Kennedy Irelan.....	1941
Ward Burkhart.....	1942 to 1945
A. D. Horn.....	1942 to 1945
* Capt. Paul D. Miles.....	1942 to 1945
* John Weber.....	1942 to 1950
Frederick J. Lindauer.....	1944 to 1949
* W. P. Hilderbrand, Sr.....	1943 to 1947
Evans M. Lantz.....	1943 to 1946
Gerald R. Cooley.....	1943 to 1948

Benjamin J. Brooks.....	1943 to 1948
* O. Harold Folk.....	1943 to 1948
* James E. Davis.....	1943 to 1955
Irvin Punch.....	1944 to 1946
* Irwin H. Bernhardt.....	1944 to 1947
* Samuel D. Daniels.....	1944 to 1955
Lonnie G. Jennings.....	1944 to 1947
James S. Patton.....	1944 to 1946
Theodore J. Pursley.....	1944 to 1956
* James H. Sherrerd.....	1944 to 1950
* Robert B. Thompson.....	1944 to 1951
J. Raymond Warren.....	1944 to 1946
Willard Daughtry.....	1945 to 1947
Lt. Donald C. Kerr.....	1945 to 1946
Burr Robinson.....	1945 to 1951
Blaine Carter.....	1945 to 1946
* Capt. Jack C. Davis.....	1946 to 1950
Paul C. Sherertz.....	1946 to 1948
* Thomas P. Wharton.....	1946 to 1953
* Edwin D. White, Sr.....	1946 to 1953
* Col. Robert I. Carter.....	1947 to 1950
* Hiram S. Evans.....	1947 to 1953
* E. Watson Owens.....	1947 to 1953
* Joseph S. Allen.....	1948 to 1955
* David W. McIlhatten.....	1948 to 1955
* Samuel D. Daniels.....	1948 to 1955
* Edgar Hicks.....	1948 to 1959
* Chester L. Minter, Jr.....	1948 to 1957
* LaRue T. Strieby.....	1948 to 1958
† Felix D. Swope.....	1948
* Thomas R. Casberg.....	1949 to 1955
* Paul W. Ferguson.....	1949 to 1950
William R. Kaiser.....	1949 to 1956
† John L. Oliphant.....	1949-
* Rene Pinto.....	1949 to 1955
Oscar L. Pyle.....	1949 to 1950
Earle B. Thompson.....	1949 to 1954
Chester M. Jones.....	1950 to 1955
* Almon Turley Mace.....	1950 to 1957
James L. Mershon.....	1950 to 1951
C. Harlow Hoskins.....	1951 to 1954
* William R. Wilson.....	1951 to 1954
* W. Arthur Comer.....	1951 to 1959
* Vernon B. Johnson.....	1951 to 1953
Kent L. Hubbard.....	1951 to 1954
* Theodore H. Miller.....	1951 to 1955
* Robert A. Wood.....	1952 to 1958
Robert Dickerson.....	1952 to 1953
† Lowell E. Miller.....	1952 to 1959
* Raymond M. Kemper.....	1952 to 1958
Joseph J. Chappell.....	1952 to 1953
A. Smith Bowman.....	1952 to 1953
* George L. Herndon.....	1953 to 1959
Francis E. White.....	1953 to 1958
Roger E. Fegeas.....	1953 to 1955
* Charles R. Watson, Jr.....	1953 to 1959
Kermit C. Larson.....	1953 to 1954
A. Franklin Inglis.....	1953 to 1954
John L. Phillips.....	1953 to 1958
James A. Adam.....	1954 to 1958

* Also served as Elder.

† Also served on Board of Trustees.

‡ Still serving.

Francis H. Aucremann.....	1954 to 1957	†James G. Inglis.....	1957-
J. Norman Bailey.....	1954 to 1959	†A. Norman Walters.....	1957-
Charles T. Bourne.....	1954 to 1959	†James H. Merriam.....	1957-
James R. Corbin.....	1954 to 1959	†Jay J. Davenport.....	1958-
Dr. Albert F. Dilworth.....	1954 to 1956	†Bennett, Van S. Davis.....	1958-
Frank R. Kraft.....	1954 to 1955	†Herbert A. Edmonds.....	1958-
*Ben H. Husbands.....	1954 to 1959	†Henry A. Niven, Jr.....	1958-
Dayton P. Brannegan.....	1955.	†Robert H. Osborn.....	1958-
Mahlon B. Dewey.....	1955 to 1957	†Stephen O. Pfeiderer.....	1958-
Glenn V. Gibson.....	1955 to 1956	†Russell H. Ward.....	1958-
Theodore W. Glocker.....	1955 to 1956	†Elmer D. Denmon.....	1959-
†John M. Gray.....	1955 to 1958	†William J. Miles.....	1959-
†Oliver C. Graves.....	1955-	†Preston Snelson.....	1959-
David L. Jones.....	1955 to 1959	†Dudley N. Steel.....	1959-
Joseph C. Little, Jr.....	1955 to 1959	†William C. Stokoe.....	1959-
†Edward B. Pry, Jr.....	1955-	†Dr. David C. Wherry.....	1959-
†William L. Meyers.....	1956-	†John R. Williams.....	1959-
†Charles R. Warren.....	1956-	†Robert G. Barnes.....	1960-
†William T. Grier.....	1956-	†G. Prillips Hanna.....	1960-
†Grant W. Wiprud.....	1956-	†Roy N. Licari.....	1960-
†William G. Newton.....	1956-	†Allen J. Rappoport.....	1960-
*Samuel K. Brown.....	1957 to 1959	†David A. Register.....	1960-
†Clayton E. Evans.....	1957-	†William R. McCall.....	1960-

Alphabetical Listing of Trustees

Adams, John Quincy.....	1823	Douglass, John W.....	1886
Alexander, Thompson H.....	1897	*Dummer, Charles.....	1837
Armstrong, Frank.....	1924	Dunn, William M.....	1887
Bailey, Charles B.....	1869	* **Ellison, Newell W.....	1944
Baity, James L.....	1944	Evans, Estwich.....	1837
Baker, Charles S.....	1937	Eveleth, James.....	1842
* **Ballantyne, William.....	1853	Fillebrown, Thomas.....	1837
Barclay, John D.....	1843	Fishbaugh, Paul W.....	1909
Barron, Henry.....	1846	Fitch, James E.....	1870
* **Bernhardt, Irwin H.....	1955	Fleming, Robert I.....	1897
*Blake, Harry.....	1936	Forrest, Henry.....	1820
*Blake, John R.....	1955	Galt, M. W.....	1872
*Bonesteel, Verne C.....	1948	Galt, William M.....	1882
* **Borden, Dr. Daniel L.....	1940	Gedney, H. R.....	1835
*Bowman, A. Smith, Jr.....	1956	Gillis, George.....	1820
Brackinridge, William D.....	1845	Girault, A. N.....	1845
* **Breuninger, Lewis T.....	1935	Ginn, Lurtin R.....	1923
Britton, Alexander F.....	1892	Glover, W. Barron.....	1952
*Brumley, Joseph.....	1821	Glover, W. Irving.....	1929
*Buist, William.....	1841	Goldsborough, Louis M.....	1831
* **Casberg, Thomas R.....	1958	Grant, Alexander.....	1909
Casey, Silas.....	1870	Graves, Edward.....	1898
Chapman, John P.....	1822	Gideon, Jacob.....	1821
* **Clement, Donald B.....	1943	* **Hamilton, James H.....	1847
Clephane, Lewis.....	1886	*Hand, Joseph W.....	1828
* **Clephane, Walter C.....	1903	*Hand, Joseph W.....	1822
Collins, Stephen.....	1831	Handy, Edward G.....	1820
Cross, Trueman.....	1842	*Handy, James H.....	1820
Curriden, Samuel W.....	1903	Handy, Samuel W.....	1849
Dashiel, Thomas B.....	1827	Handy, Samuel J. K.....	1825
* **Deeble, Joseph A.....	1845		

NOTE: A trustee is elected for a 3-year term and may be re-elected for a second term.

* Served as Elder.

** Served as Deacon.

†Still serving.

*Harlan, John M.....	1888	Ould, Henry.....	1826
Harris, George A.....	1926	Pearson, Charles B.....	1899
Haskell, Daniel H.....	1827	Pilling, Frederick.....	1888
Haskell, Joseph.....	1827	Pugh, Hugh.....	1856
Hodge, William L.....	1860	Purrrington, Dr. T.....	1850
Homans, Benjamin.....	1820	**Ratcliffe, Daniel.....	1856
Howard, Benjamin F.....	1860	Richardson, Charles W.....	1901
Hunt, Thomas F.....	1833	**Ridgly, Alfred G.....	1852
Ingram, S. Jack.....	1949	Riggs, Adm. Ralph S.....	1960
Joerrison, Carl A.....	1913	**Rittenhouse, Benjamin F.....	1843
King, William.....	1851	Saylor, Henry H.....	1954
*Kirks, Rowland F.....	1959	**Schaaff, Joseph B.....	1940
Larned, James.....	1820	Somervell, William H.....	1922
Larner, John B.....	1903	Southard, Samuel L.....	1824
Larner, Noble D.....	1886	Stettinus, Samuel.....	1825
*Leech, J. Russell.....	1951	Strickler, Gratz B.....	1926
Lenox, Peter.....	1826	*Stott, Charles.....	1846
Lovell, Joseph.....	1822	* **Stott, Charles A.....	1937
Lowry, George.....	1842	Stott, Samuel.....	1841
Maury, Jourdon W.....	1872	Thompson, John W.....	1870
McCleland, John.....	1820	Thompson, Joseph.....	1845
McClelland, David A.....	1860	Thompson, William.....	1886
McClerg, Joseph.....	1833	Towson, Nathaniel.....	1828
McCorkle, James.....	1820	*Tschiffely, Frederick A.....	1841
*McDonald, Alexander.....	1831	* **Van Santwood, John.....	1855
**Mackie, Dr. James S.....	1852	Van Wickle, William P.....	1903
McLean, Cornelius.....	1826	Van Zandt, Nicholas B.....	1820
**McLean, William.....	1850	Wailes, Isaac H.....	1828
McMoreland, Peter.....	1842	**Wailes, Isaac H.....	1847
Mechlin, William.....	1847	**Walbridge, Chester.....	1852
Meigs, Josiah.....	1820	Warner, Brainard H.....	1886
**Miller, Lowell E.....	1959	Weir, Davis.....	1952
Mills, Robert.....	1830	Wells, Lewis G.....	1950
Moore, Charles.....	1920	Whitaker, Samuel E.....	1943
Moore, John M.....	1823	White, George W.....	1911
**Moses, Brice J.....	1903	Wickham, Delos O.....	1887
**Munroe, James B.....	1858	Wilkinson, James.....	1889
Munson, Owen.....	1856	*Willard, William B.....	1933
**Musser, George J.....	1866	Wilson, J. Ormond.....	1888
Myers, Charles M.....	1952	Wilson, John.....	1835
**Nairn, Joseph W.....	1854	Young, John H.....	1919
**Oliphant, A. Chambers.....	1933		

NOTE: A trustee is elected for a 3-year term and may be re-elected for a second term.

* Served as Elder.

** Served as Deacon.

Chronological Listing of Trustees

TRUSTEES OF F STREET CHURCH

John P. Chapman.....	1822	Trueman Cross.....	1842
William Buist.....	1841	James Eveleth.....	1842
Samuel Stott.....	1841	George Lowry.....	1842
Frederick A. Tschiffely.....	1841	Peter McMoreland.....	1842

NOTE: A trustee is elected for a 3-year term and may be re-elected for a second term.

* Served as Elder.

** Served as Deacon.

John D. Barclay.....	1845	Dr. T. Purrington.....	1850
Benjamin F. Rittenhouse.....	1843	William King.....	1851
Joseph Thompson.....	1845	James S. McKie.....	1852
William D. Brackinridge.....	1845	Alfred G. Ridgley.....	1852
Joseph A. Deeble.....	1845	Chester Walbridge.....	1852
A. N. Girault.....	1845	William Ballantyne.....	1853
Henry Barron.....	1846	Joseph W. Nairn.....	1854
Charles Stott.....	1846	John Van Santwood.....	1855
James H. Hamilton.....	1847	Owen Munson.....	1856
William Mechlin.....	1847	Hugh Pugh.....	1856
Isaac H. Wailes.....	1847	Daniel Ratcliffe.....	1856
Samuel W. Handy.....	1849	James B. Munroe.....	1858
William McLean.....	1850		

TRUSTEES OF SECOND CHURCH

Henry Forrest.....	1820	Cornelius McLean.....	1926
George Gillis.....	1820	Henry Ould.....	1826
James H. Handy.....	1820	Thomas B. Dashiell.....	1827
Benjamin Homans.....	1820	Joseph Haskell.....	1827
Edward G. Handy.....	1820	Daniel H. Haskell.....	1827
James Larned.....	1820	Nathaniel Towson.....	1828
John McClelland.....	1820	Joseph W. Hand.....	1828
James McCorkle.....	1820	Isaac H. Wailes.....	1828
Josiah Meigs.....	1820	Robert Mills.....	1830
Nicholas B. Van Zandt.....	1820	Stephen Collins.....	1831
Joseph Brumley.....	1821	Louis M. Goldsborough.....	1831
Jacob Gideon.....	1821	Alexander McDonald.....	1831
Joseph W. Hand.....	1822	Thomas F. Hunt.....	1833
Joseph Lovell.....	1822	Joseph McClerg.....	1833
John Quincy Adams.....	1823	H. R. Gedney.....	1835
John M. Moore.....	1823	John Wilson.....	1835
Samuel L. Southard.....	1824	Charles Dummer.....	1837
Samuel J. K. Handy.....	1825	Estwich Evans.....	1837
Samuel Stettinus.....	1825	Thomas Fillebrown.....	1837
Peter Lenox.....	1826		

TRUSTEES OF NEW YORK AVENUE CHURCH

William L. Hodge.....	1860	Charles B. Pearson.....	1899
Benjamin F. Howard.....	1860	Charles W. Richardson.....	1901
David A. McClelland.....	1860	Walter Clephane.....	1903
George I. Musser.....	1866	Samuel W. Curriden.....	1903
Charles B. Bailey.....	1869	John B. Larnier.....	1903
Silas Casey.....	1870	Brice J. Moses.....	1903
James E. Fitch.....	1870	William P. Van Wickle.....	1903
John W. Thompson.....	1870	Alexander Grant.....	1909
Jourdon W. Maury.....	1872	Paul W. Fishbaugh.....	1909
M. W. Galt.....	1872	George W. White.....	1911
William M. Galt.....	1882	Carl A. Joerison.....	1913
John W. Douglass.....	1886	John H. Young.....	1919
Noble D. Larner.....	1886	Charles Moore.....	1920
Lewis Clephane.....	1886	William H. Somervell.....	1922
Brainerd H. Warner.....	1886	Lurtin R. Ginn.....	1923
William Thompson.....	1886	Frank Armstrong.....	1924
William McKee Dunn.....	1887	George A. Harris.....	1926
Delos O. Wickham.....	1887	Gratz B. Strickler.....	1926
John M. Harlan.....	1888	W. Irving Glover.....	1929
Frederick Pilling.....	1888	William B. Willard.....	1933
J. Ormond Wilson.....	1888	Abner C. Oliphant.....	1933
James Wilkinson.....	1889	Lewis T. Breuninger.....	1935
Alexander T. Britton.....	1892	Harry Blake, Sr.....	1936
Thompson H. Alexander.....	1897	Charles S. Baker.....	1937
Robert I. Fleming.....	1897	Charles A. Stott.....	1937
Edward Graves.....	1898	Joseph B. Schaaff.....	1940

Daniel L. Borden.....	1940
Judge Samuel E. Whitaker.....	1943
Donald B. Clement.....	1943
James L. Baity.....	1944
Newell E. Ellison.....	1944
Harry Blake.....	1945
Verne Bonesteel.....	1948
S. Jack Ingram.....	1949
Lewis G. Wells.....	1950
J. Russell Leech.....	1951
Charles M. Myers.....	1952

Davis Weir.....	1952
W. Barron Glover.....	1952
Henry H. Saylor.....	1954
Irwin H. Bernhardt.....	1955
John R. Blake.....	1955
A. Smith Bowman.....	1956
Thomas R. Casberg.....	1958
Rowland F. Kirks.....	1959
Lowell E. Miller.....	1959
Adm. Ralph S. Riggs.....	1960

Alphabetical Listing of Deaconesses

Abrams, Mrs. Virginia A.....	1951.
*Alexander, Miss Lucy M.....	1959-
*Areford, Mrs. Margaret.....	1960-
Bergquist, Mrs. Ruth.....	1957-1960
*Blake, Mrs. Martha S.....	1960-
Brannegan, Mrs. Elizabeth.....	1958.
Carter, Mrs. Josephine.....	1959-1960
Christiansqn, Mrs. Bertha.....	1954-1960
*Clarke, Miss Esther.....	1956-
Cohen, Mrs. Jeanette.....	1957-1960
*Dalzell, Mrs. Margaret.....	1958-
Daniels, Mrs. Florence.....	1949-1954
Frost, Mrs. Francesca K.....	1953-1956
Goodpasture, Miss Grace.....	1949-1953
Guy, Mrs. Iva.....	1957-1958
Helm, Miss Katherine.....	1950-1955
Hicks, Mrs. Jane.....	1952.
*Husbands, Mrs. Elizabeth.....	1960-
Johnson, Mrs. Winifred.....	1956-1958
Kirks, Mrs. Louise F.....	1959.

*Lindauer, Mrs. Marguerite M.....	1949-
*Little, Mrs. Anne G.....	1958-
Mauch, Mrs. Lena M.....	1953-1954
McCullough, Mrs. Elizabeth M.....	1958-1959
*McFarland, Mrs. Hallie M.....	1960-
*McIlhatten, Kathleen.....	1959-
Miller, Mrs. Hal V.....	1950-1956
Miller, Mrs. Shirley.....	1953-1956
Myers, Mrs. Mildred C.....	1950
Parker, Mrs. Edith.....	1953-1957
Pinto, Mrs. Winifred.....	1954-1957
*Potbury, Mrs. Muriel.....	1955-
Riedel, Mrs. Julia.....	1949-1954
Rogers, Mrs. Thelma H.....	1954-1957
Salsbury, Mrs. Patience.....	1949-1954
*Smith, Mrs. Grace H.....	1960-
Smith, Miss Jewell J.....	1953-1958
Stone, Mrs. Letta B.....	1949-1953
Stott, Mrs. Isabella L.....	1949-1958
Vaughan, Mrs. Emily.....	1949-1956
Whitaker, Mrs. Nelson C.....	1949-1958

Chronological Listing of Deaconesses

Miss Grace Goodpasture	1949-1953
Mrs. E. C. (Letta Brock) Stone	1949-1953
Mrs. J. B. (Florence) Daniels	1949-1954
Mrs. Herbert (Julia Miller) Riedel	1949-1954
Mrs. Maurice E. (Patience) Salsbury	1949-1954
Mrs. Robert M. (Emily) Vaughan	1949-1956
Mrs. Samuel E. (Nelson C.) Whitaker	1949-1958
Mrs. Charles A. (Isabella L.) Stott	1949-1958
Mrs. Frederick J. (Marguerite M.) Lindauer	1949-
Mrs. Charles M. (Mildred C.) Myers	1950.
Miss Katherine M. Helm	1950-1955
Mrs. Theodore H. (Hal V.) Miller	1950-1956
Mrs. W. L. T. (Virginia A.) Abrams	1951.
Mrs. Edgar (Jane C.) Hicks	1952.
Mrs. Lena Morrison Mauch	1953-1954
Mrs. Bert E. (Frances K.) Frost	1953-1956

NOTE: Term of office is 3 years with privilege of re-election.

* Still serving.

Mrs. Lowell E. (Shirley) Miller	1953-1956
Mrs. Edith T. Parker	1953-1957
Miss Jewell J. Smith	1953-1958
Mrs. Rene (Winifred) Pinto	1954-1957
Mrs. William F. (Thelma Hooper) Rogers, Jr.	1954-1957
Mrs. Curtis A. (Bertha D.) Christianson	1954-1960
Mrs. Robert (Muriel) Potbury	1955-
Mrs. Vernon B. (Winifred Williams) Johnson	1956-1958
Miss Esther Clarke	1956-
Mrs. David J. (Iva L.) Guy	1957-1958
Mrs. Samuel E. (Jeanette Clark) Cohen	1957-1960
Mrs. George W. (Ruth Jones) Bergquist	1957-1960
Mrs. Dayton P. (Elizabeth) Brannegan	1958.
Mrs. Edward (Elizabeth Morris) McCullough	1958-1959
Mrs. Robert Carson (Margaret Cromwell) Dazell, Jr.	1958-
Mrs. Joseph C. (Anne Griffin) Little, Jr.	1958-
Mrs. Rowland F. (Louise P.) Kirks	1959.
Mrs. Josephine Carter	1959-1960
Miss Lucy M. Alexander	1959-
Mrs. David W. (Kathleen) McIlhatten	1959-
Mrs. Earl (Margaret Eggleston) Areford	1960-
Mrs. John R. (Martha Sherman) Blake	1960-
Mrs. Hallie M. McFarland	1960-
Mrs. David O. (Grace H.) Smith	1960-
Mrs. Ben H. (Elizabeth C.) Husbands	1960-

Alphabetical Listing of Clerks of Session

**Bailey, Charles B.	1888-1889	**Irwin, Harvey S.	1911-1916
Bromley, Joseph	1821-1823	Laurie, Dr. James	1839-1845
**Crissey, Sardis L.	1896-1902	Radcliffe, Dr. Wallace	1902-1904
**Dawson, James W.	1904-1910	**Randolph, John	1885-1887
† **Edgington, Frank E.	1918-1945	**Robbins, Nathaniel A.	1895-1896
	1948-	Sherrier, James	1945-1948
**Foster, John M.	1916-1918	**Tschiffely, Frederick A.	1845-1859
Gillis, George	1832-1846	† **Van Mater, Jacob R.	1891-1895
† **Gurley, William B.	1889-1891	**Waller, William L.	1856-1885
Handy, James H.	1823-1831	† **Wiber, Dr. D. Elmer	1910.
**Herndon, Thomas H.	1902.		

Chronological Listing of Clerks of Session

The records of the Session from 1803 to 1819 were destroyed in a fire in the Manse. It is possible that Dr. Laurie kept the record himself. We do know that Dr. Laurie acted as Clerk quite often in later years. However, Michael Nourse was Clerk of Session in October 1823 when the Presbytery of the District of Columbia was created, and we believe that he was the Clerk until October 6, 1834. No record is found of the minutes of Session from October 6, 1834 to 1839.

F STREET CHURCH

Dr. James Laurie.....	1839-1845
Frederick A. Tschiffely.....	1845-1856
William L. Waller.....	1856-1859

* Served as Trustee.

** Served as Elder.

† Served as Deacon.

SECOND CHURCH

Joseph Bromley.....	1821-1823
James H. Handy.....	1823-1831
George Gillis.....	1832-1846
*Rev. James Read (Acting).....	1848-1856
Frederick A. Tschiffely.....	1856-1859

* Church closed from June 1846 to June 1848

NEW YORK AVENUE PRESBYTERIAN CHURCH

William L. Waller.....	1859-1885
John Randolph.....	1885-1887
Charles B. Bailey.....	1888-1889
William B. Gurley.....	1889-1891
Jacob R. Van Mater.....	1891-1895
Nathaniel A. Robbins.....	1895-1896
Sardis L. Crissey.....	1896-1902
Thomas H. Herndon.....	1902.
Dr. Wallace Radcliffe (Acting).....	1902-1904
James W. Dawson.....	1904-1910
Dr. D. Elmer Wiber.....	1910.
Harvey S. Irwin.....	1911-1916
John M. Foster.....	1916-1918
Frank E. Edgington.....	1918-1945
James Sherier.....	1945-1948
Frank E. Edgington.....	1948-

The Church Staff

Minister.....	Dr. George M. Docherty
Associate Minister.....	The Reverend Angus Logan
Associate Minister.....	Dr. Jack E. McClendon
Director of Music.....	Stephen H. Prussing
Organist.....	Charlton Meyer
Financial Secretary.....	James S. Patton
Church Secretary.....	Miss Lucy Turnbull
Staff Secretary.....	Mrs. Mamie Banks
Minister's Secretary.....	Miss Margaret C. Pergler
Office Assistant.....	Francis M. Durrance
Food Service Manager.....	Mrs. Agnes J. Young
Beadle.....	George S. Dodson
Sexton.....	Alexander Manning
Sexton.....	Ramon Mason
¹ Sexton.....	Ezra L. Miller
Building Superintendent.....	Fred Warner
Night Engineer.....	Edward Mitchell

¹ Part time.

Church School Superintendents

F Street Church

Charles Stott	1851	(Elder: died in 1888)
William L. Waller	1852	(Clerk of Session; died in 1887)
William Ballantyne	1854	(Elder; died in 1909)
Dr. Lewis A. Edwards	1856	(Elder)
Dr. Owen Munson	1857	
James V. A. Shields	1858	(Elder and deacon)

Second Church

No records

The New York Avenue Presbyterian Church

James V. A. Shields	1860	
Prof. Joseph S. Hubbard	1863	(Died in 1883)
Samuel Ker	1864	
Calvin M. Parks	1866	
Charles B. Bailey	1871	
Andrew H. Bradley	1873	
Charles H. Merwin	1875	(Deacon)
Edwin M. Stewart	1876	
Alfred R. Quaiffe	1877	
Sardis L. Crissey	1880	(Elder)
Frank S. Williams	1881	
Jacob R. Van Mater	1882	(Elder)
Nathaniel R. Robbins	1893	(Elder)
Charles A. Baker	1896	(Elder; died in 1939)
¹ Irwin B. Linton		(Elder; died in 1929)
Willard Gatchell	1933	(Deacon and elder)
David J. Guy	1937	(Elder)
Gertrude Wiber	1939	(Died in 1947)
Dr. Ivan A. Booker	1941	(Elder)
Maynard Whitney	1943	(Deacon and elder)
Miss Elinor Squire	1944	
Walter P. Hilderbrand, Sr.	1945	(Deacon and elder)
Hiram W. Evans	1951	(Deacon and elder)
David W. McIlhatten	1958	(Deacon and elder)

Christian Education Committee

and

Church School Staff

The Christian Education Committee of the Session for the year 1960 was composed of the following members:

Mr. Robert A. Wood, *Chairman*

Mr. Joseph Allen

Mr. Elmer Colbert

The Rev. Angus Logan, *Principal of the Church School*

¹ Statistics are incomplete because of missing records.

Mr. Sam Daniels
 Mr. Edgar Hicks
 Dr. A. Turley Mace
 Mr. David McIlhatten
 Mr. William H. Rogers, Jr.
 Mr. Maynard Whitney

The following list is of Church School Officers elected for the year 1960:

Mr. David McIlhatten, *Superintendent*
 Dr. A. Turley Mace, *Assistant Superintendent*
 Miss Roma Britton, *Recording Secretary*
 Mr. and Mrs. Ernest Jervis, *Secretaries of Attendance and Supplies*
 Mr. Oliver Graves, *Treasurer*
 Mr. Preston Snelson, *Youth Budget*
 Dr. A. Turley Mace, *Superintendent of Adult Department*
 Mrs. Jacqueline Qualls, *Superintendent, Senior-Hi Department*
 Mr. and Mrs. Sam Daniels, *Superintendents of Junior-Hi Department*
 Miss Annie Jackson, *Superintendent of Junior Department*
 Miss Doris Street, *Superintendent of Primary Department*
 Miss Gertrude Niemeyer, *Superintendent of Kindergarten Department*
 Mrs. Hallie McFarland, *Superintendent of Nursery Department*
 Mrs. Alice Crusius, *Superintendent of Toddlers Room*
 Mrs. Dorothy Casberg, *Superintendent of Crib Room*
 Miss Jane Little, *Superintendent of Handicapped Group*

Morning and Evening Choirs—Active Members

Allen Mrs. Dorothy H.
 Baker, Miss Alice
 Barbee, Mrs. Tula R.
 Bellman, Mrs. Norah
 Berman, Miss Valerie
 Bowling, James W.
 *Bowlus, Helen M.
 Bowman, James R.
 Bridal, Marcilyn
 Brook, Norma L.
 Brownell, Gwenda
 Camille, Adele
 Chase, Elizabeth A.
 Clark, Barbara and Edward M.
 Clark, Ruth Ann
 Clarke, Helen F.
 Cook, Mr. and Mrs. Reuben D.
 Cooper, Sara E.

Corman, Margaret L.
 Craven, John
 Crown, George
 Davis, Ardy and Ben
 Davis, Miss Bonnie H.
 Davis, Mary Anne and James E.
 Denmon, Barbara
 Dilks, Kenneth R.
 Disney, Bob
 Dixon, Nancy
 Donaldson, Betty
 Downing, Phyllis M.
 Dunham, Barbara
 Eberhard, Alice and Edward D.
 Esworthy, Jo
 Evans, Margaret (Peggy Ellen)
 Evers, James E.
 Falls, Markham

* Charter members.

Fieleke, Norman	Munske, Judy
Fitchie, Ruth	Musser, Franklin L.
Flor, Jeanne	Myers, Don and Lynne
Forney, Carole	Myers, M. Thelma
French, Alice	Parks, Harriett
Furman, Mrs. Erin	Pebworth, Mrs. Wells, Jr.
Graham, Carl E.	Peddle, Virginia
*Guy, Jean	Phelps, Miss Lucy Ann
Hanna, Mr. and Mrs. G. Phillips	Pike, Louise T.
Hecht, Henry and Deserre	Porter, JaNeva
*Hennessy, J. Edward	Pratt, Eleanor Jean
Hessler, Robert J.	Prussing, Mary
Hildebrand, Grace W.	Pry, Ed B.
Hogan, Joanne	Prys, Toni
Hoge, Kitty	Putnam, Anne
Holmes, Ione	Robe, Llewellyn
Holt, Myrtle	Roos, Adriana
Hubbard, Alice	Roos, Maurits
Hunter, Miss Rosalie	Sangree, Anne C.
Hyer, Lynn	Schlien, Bernie
Inglis, Patricia and James	Schraga, Jack
Inscoe, Joe and May	Scott, Patti
Irish, Miss June E.	Sheats, Eugenia
Jackson, Annie	*Sias, Hester
Jackson, Donald	Simonin, Edie
Jamieson, Betty	Slaight, Frances W.
Jensen, Kay	Small, Elizabeth
Jillson, Marjorie	Smith, Don
Johnson, Bruce	Steffey, Mrs. Lois
Johnson, Frances A.	Stekl, Frank
Johnson, Vernon	Stephan, Laszio G.
Jones, David L.	Sucher, Joan
Kecskemethy, Joe	Tate, Willie Mae
Kemp, Mary E.	Thomas, Helen E.
Kennedy, Richard	Thompson, Marcia E.
Leiner, Ruth	Thornburg, Noel G.
Little, Mrs. Lydia M.	Townsend, Marie
Liveright, Alfred M.	Trimmer, Evelyn
Logan, Christian	Updike, Jane
Lustermann, Edith R.	Wadborg, Florence
Mattingly, Margaret	Warnecke, Mabel L.
McConnell, Sara	Warnock, Florence
McNab, Fiona M.	Watson, Alice and Charles
McNaull, Elizabeth (Libby)	Weber, Lee
Meyer, Charlton and Shirley	Weightman, Robert G.
Meyer, Mary P.	Wente, Van
Miguez, Walt and Kitty	Whipple, Esther
Modry, Southard	White, Evelyn
Montgomery, Emma	Wilson, Evelyn
Moon, Cheryl	Worthing, Ruth M.
*Mugridge, Mildred	

Alphabetical Listing of Junior Choir Members

Anderson, Gilbert, Jr.	Graham, Michele
Bourne, Sally Lou	Jones, Pamela
Casberg, Diane	Jones, Paul
Crusius, John	Kannenberg, Holly
Daniels, Mark	Logan, Malcolm
Daniels, Scott	Lorentzen, Inge
Davis, Janice	Marvil, Emilie
Docherty, Mairi	McDavid, Mary Lynn
Furman, Nancy	McNeice, Lynda

* Charter member.

Qualls, Betsy Lee
 Shewmaker, Diane
 Stratton, Diana Lynn
 Thompson, Bonnie

Treloar, Harriette
 Vincent, Sally
 Wright, Kay

Missionaries and Fraternal Workers

Bates, Rev. John E. Jr.
 Corliss, Mrs. Catherine, *Retired*
 Craven, Elijah R.
 Dellett, Dr. James C.
 Doty, William F.
 Eggleston, Dr. and Mrs. Forrest, *Christian Medical College, Ludbiana, India.*
 Handy, Isaac W. K.
 Herndon, Rev. Neal N., Jr.
 Hitchcock, Miss Frances Van C., *Armero, Colombia, South America*
 Niemeyer, Miss Ernestine
 Parker, Peter
 Ramsdell, Charles B.
 Roberts, Dr. William H.
 Sanders, Dr. and Mrs. Albert J., *Box 718, Manila, Philippine Islands.*
 Schaaff, Miss Elizabeth
 Sheldon, Rev. and Mrs. Benjamin E., *Andong, Korea.*
 Snell, Gerard
 Smith, Rev. Mark A.
 Stuchell, John E.
 Turner, Miss A. Katie, *Khartoun, North Sudan Mission, Africa*
 Vereide, Rev. and Mrs. Milton, *Box 40, Banguio, Philippine Islands*
 Wailes, Benjamin M.

United Presbyterian Women's Association

Awards of Honorary Memberships and Associateships

Allen, Mrs. Joseph (Virginia)	Ecumenical (Memorial)	1958
Austin, Mrs. Henry (Mary)	National (Memorial)	1957
Borgstrom, Mrs. Parry	Foreign	1952
Burch, Miss Evelyn G.	Christian Education	1959
Clement, Mrs. Donald B.	Foreign	1956
Comer, Mrs. W. Arthur	Ecumenical	1958
Cooley, Mrs. Gerald (Pearl)	National	1957
Davenport, Mrs. John P. (Thelma)	Christian Education	1954
Davis, Miss Gertrude P.	National	1958
Docherty, Mrs. George M.	National	1955
Ellsworth, Mrs. George (Geraldine)	Ecumenical	1959
Fetter, Miss Elsie	Ecumenical	1960
Galbraith, Miss Helen	National	1955
Galbraith, Mrs. R. C.	National (Memorial)	1958
Helm, Miss Florence	National	1956
Helm, Miss Katherine	Christian Education	1955
Hennessy, Mrs. J. M.	Ecumenical	1960
Ingalls, Mrs. Kenneth W.	Christian Education	1953
Jackson, Miss Opal M.	Ecumenical	1960
Jacobs, Mrs. George E.	National	1954
Kious, Mrs. Estil J.	National	1958
Kissner, Mrs. Robert C.	Christian Education	1957
Little, Mrs. Joseph C., Jr.	National	1958
Logan, Mrs. Angus	National	1960
McAtee, Miss Minnie	Ecumenical	1958
McCarty, Mrs. Harry C.	Foreign	1952
McCracken, Miss Carolyn	Foreign	1956
McCracken, Miss Florence	National	1956
McCracken, Mrs. K. Warriston	Foreign	1956

Miller, Mrs. Maurice	National	1955
Miller, Mrs. Theodore	National	1956
Niemeyer, Miss Ernestine	Foreign	1956
Niemeyer, Miss Gertrude	Christian Education	1956
Norris, Miss Anna	Foreign	1956
Orr, Mrs. Erwin (Jennie)	Ecumenical	1960
Paxton, Mrs. Robert S.	National	1959
Pinto, Mrs. Rene (Winifred)	Christian Education	1958
Porter, Miss Bessie J.	Ecumenical	1958
Rogers, Mrs. William F.	National	1958
Saylor, Mrs. Henry H.	Foreign	1955
Seaman, Miss Hazel G.	Christian Education	1960
Shafer, Mrs. William M.	National	1953
Sievers, Mrs. Frank L.	National	1957
Smith, Mrs. Roy L.	Ecumenical	1956
Stevens, Miss Blanche	Ecumenical	1959
Stott, Mrs. Charles A.	Christian Education	1953
Talley, Mrs. Lester (Ruth)	National	1960
Turlington, Miss Sarah	Christian Education	1956
White, Miss Amy S.	National	1955
Whitney, Mrs. Arch (Margaret)	Christian Education	1956
Williams, Mrs. Mabel Linton	National	1956
Woodson, Miss Willie	Ecumenical	1957

Note: Two anonymous awards in Christian Education were made in 1958.

The following list were all awards prior to January 1, 1952:

Bridge, Mrs. Robert	National
Brooks, Mrs. G. W.	National
Brown, Miss Nellie B.	Foreign
Corliss, Mrs. Clayton B.	
Darby, Mrs. William L.	
Donald, Mrs. William J.	
Earhart, Dr. Lida	
Edgington, Mrs. Frank (Helen)	National and Foreign (2)
Finch, Mrs. James A.	Christian Education
Galbraith, Mrs. R. C.	
Girts, Mrs. Maud L.	
Goodpasture, Mrs. C. O.	
Kendig, Mrs. Edward L.	
Pond, Miss Carrie (Deceased)	National
Reed, Mrs. C. W.	
Schaaff, Mrs. John T.	
Smith, Mrs. Hugh	
Smith, Mrs. L. L.	
Stone, Mrs. Edward C.	
Stott, Mrs. Charles G.	
White, Mrs. George (Deceased)	
Winstead, Mrs. Douglas E. (Deceased)	

Summary

Awards Subsequent to January 1, 1952

Foreign and Ecumenical Missions.....	20
National Missions.....	21
Christian Education.....	13
Total	

54

Awards Prior to January 1, 1952

Foreign Missions.....	2
National Missions.....	4

Christian Education.....	1
Unknown	16
Total	23

GRAND TOTAL

77

Officers

Organized May 15, 1952

President, Mrs. John P. Davenport (Thelma)
Vice President, Day Group, Mrs. Edward L. Kendig (Resigned December 1952)
Vice President, Evening Group, Miss Mary Clark
Vice President, Lincoln Guild, Mrs. Harry (Virginia) Rubin (Resigned December 1952)

1953

President, Mrs. John P. Davenport
Vice President, Day Group, Mrs. Theodore J. Pursley
Vice President, Evening Group, Miss Mary Clark
Vice President, Lincoln Guild, Mrs. Lowell Miller

1954

President, Miss Florence Helm
Vice President, Day Group, Mrs. Theodore J. Pursley
Vice President, Evening Group, Mrs. Frederick L. Klein (nee Miss Mary Clark)
Vice President, Lincoln Guild, Mrs. Lowell Miller

1955

President, Miss Florence Helm
Vice President, Day Group, Mrs. Arch B. Whitney
Vice President, Evening Group, Miss Willie Woodson
Vice President, Lincoln Guild, Miss Gertrude Davis

1956

President, Mrs. W. Arthur Comer
Vice President, Day Group, Mrs. Arch B. Whitney
Vice President, Evening Group, Miss Willie Woodson
Vice President, Lincoln Guild, Miss Gertrude Davis

1957

President, Mrs. W. Arthur Comer
Vice President, Day Group, Mrs. George Ellsworth
Vice President, Evening Group, Miss Elsie Fetter
Vice President, Lincoln Guild, Miss Gertrude Davis

1958

President, Mrs. Joseph (Virginia) Allen (Installed Jan. 11, 1958; died Jan. 29, 1958)
President, Mrs. George Ellsworth (Elected March 1, 1958)
Vice President, Day Group, Mrs. George Ellsworth and Miss Katherine Helm
Vice President, Evening Group, Miss Elsie Fetter
Vice President, Lincoln Guild, Miss Gertrude Davis

1959

President, Mrs. George Ellsworth
Vice President, Day Group, Mrs. Myers Hand (Resigned December 1959)
Vice President, Evening Group, Miss Evelyn Burch
Vice President, Lincoln Guild, Miss Helen Galbraith

1960

President, Mrs. Arch B. Whitney
Vice President, Day Group, Mrs. Raleigh Gilchrist
Vice President, Evening Group, Miss Evelyn Burch
Vice President, Lincoln Guild, Miss Helen Galbraith

Contributions and Membership Records

1950-1951	\$5,129.00	
1951-1952		
1952-1953	\$4,777.91	428
1953-1954	\$4,971.87	
1954-1955		477
1955-1956	\$5,227.00	505
1956-1957	\$5,385.00	528
1957-1958	\$5,848.98	428
1958-1959	\$5,522.00	437
1959-1960	\$5,720.65	445

Important Dates

- 1793 . . . First devotional meetings in carpenter shops at White House and Treasury. Only a few streets laid out, cut through forests while the erection of houses had scarcely started.
- 1803 . . . F Street Church is organized and Rev. James Laurie called by the "Covenanters" Group to form the Associate Reformed Presbyterian Church. Church services held in the Treasury Building.
- 1807 . . . Dedication of the F Street Associate Reformed Presbyterian Church.
- 1814 . . . Church records disappear, possibly in the burning of Washington by the British.
- 1820 . . . Second Presbyterian Church, U.S.A. organized. Located at 13th Street and New York Avenue, N.W. Rev. Daniel Baker elected pastor.
- 1821 . . . Union effected by the General Assembly of the Presbyterian Church and the Associate Reformed Church of the United States.
- 1823 . . . Synod of Philadelphia created the new Presbytery of the District of Columbia on petition from the Baltimore Presbytery. The F Street Associate Reformed Presbyterian Church was admitted to the Presbyterian Church of the United States of America.
- 1824 . . . The F Street Church joined the newly created Presbytery of the District of Columbia.
- 1828 . . . Rev. John N. Campbell called October 27th to Second Church. The lots of Second Church paid for in full with interest. A group of members left Second Church to form the nucleus of Fourth Presbyterian Church.
- 1829 . . . First move made toward the union of F Street and Second Churches on March 30th.
- 1830 . . . Rev. John N. Campbell resigned June 21st. Rev. Edward D. Smith elected pastor of Second Church November 8th. Second Church disrupted by Jackson Cabinet crisis in the Peggy O'Neal case.
- 1835 . . . Rev. Edward D. Smith resigned June 14th.
- 1836 . . . General Assembly transferred the Presbytery of the District

- of Columbia from the Synod of Philadelphia to that of Virginia.
- 1840 . . . Rev. Courtland Van Rensselaer was called to the Second Church and he accepted.
F Street Church was readmitted to Baltimore Presbytery (Old School).
- 1841 . . . Presbytery of the District of Columbia detached from Synod of Virginia and attached to the Synod of Philadelphia. Presbytery of the District of Columbia dissolved and personnel attached to Presbytery of Baltimore on June 11th.
F Street Church invited Second Church to unite with them in worship.
- 1842 . . . Second Church without pastoral services.
- 1848 . . . Rev. James R. Eckard installed as pastor of Second Presbyterian Church which he reorganized.
- 1852 . . . General Assembly recommends building a new church on June 14th. Presbytery appoints committee.
Session of F Street Church voted to elect a Board of Deacons on December 6th.
- 1853 . . . Dr. James Laurie died April 18th.
Dr. Phineas Gurley chosen pastor of F Street Church.
- 1854 . . . Dr. Phineas D. Gurley installed as pastor of F Street Church by the Presbytery of Baltimore on March 2nd.
- 1855 . . . Valued members of the Session of F Street Church contributed to Session of Seventh Street Church, now the Westminster Presbyterian Church.
- 1858 . . . The Old School churches of Washington and Vicinity were organized by the Baltimore Synod into the Presbytery of Potomac. The F Street and Second Churches were included in this group.
Two congregational meetings held to consider the union of the two churches, June 30th and August 5th. Union postponed.
- 1859 . . . Preparations for the union initiated on July 28th. Plans made to worship in the forenoon on Sunday at F Street Church and in the afternoon at the Thirteenth Street Baptist Church.
Union of the two churches effected July 30th.
Cornerstone of The New York Avenue Presbyterian Church laid.
- 1860 . . . First noonday prayer meeting held January 20th.
Dedication of The New York Avenue Presbyterian Church October 14th.
- 1863 . . . Assistance given Metropolitan Presbyterian Church at Fourth and B Streets, S.E., now known as Capitol Hill Presbyterian Church.
- 1865 . . . North Presbyterian Mission organized. It became North Church and later merged with Assembly Church and became Northminster Church.
- 1866 . . . Dr. Gurley sent as commissioner to General Assembly in May.
- 1867 . . . Dr. Gurley elected Moderator of General Assembly in May.
Gurley Memorial Chapel built. It became Gurley Memorial Church, merged with Gunton Temple Memorial Church

and is now known as such. One hundred nineteen dismissed to organize Gurley Church.

- 1868 . . . Dr. Gurley died September 30th.
- 1869 . . . Reunion of New and Old School Assemblies, November 10th, 11th and 12th.
- 1873 . . . Bethany Chapel built and equipped by The New York Avenue Presbyterian Church. Sunday School teachers provided and occasional preachers.
- 1880 . . . The New York Avenue Presbyterian Church regularly organized into a body corporate under and by the corporate name of The New York Avenue Presbyterian Church.
- 1885 . . . Fifty-seven members dismissed to constitute nucleus of Church of the Covenant, now National Presbyterian Church.
- 1889 . . . New mission established at 4½ Street S.W. on January 15th. The Gurley Mission became the Gurley Memorial Presbyterian Church.
- 1890 . . . Faith Mission organized and new chapel finished. Staffed with teachers and officers from our church.
Large group of organizers and supporters from our church dismissed to form Washington Heights Church.
- 1893 . . . The New York Avenue Presbyterian Church entertained General Assembly.
- 1894 . . . Dr. Bartlett resigned.
- 1895 . . . Dr. Wallace Radcliffe called to our church March 25th, accepted April 8th and preached first sermon May 19th.
- 1898 . . . Dr. Radcliffe elected moderator to the General Assembly in May.
- 1899 . . . Pan-Presbyterian Council—the seventh General Council of the Alliance of the Reformed Churches throughout the world holding the presbyterian system held in our church from September 27th to October 6th.
- 1903 . . . Centennial celebration of our church.
- 1912 . . . Dissolution of Faith Chapel.
- 1922 . . . Dr. Radcliffe resigned.
- 1924 . . . Dr. Joseph R. Sizoo installed as pastor in May.
- 1928 . . . New chimes and steeple added to church.
One hundred twenty-fifth anniversary of our church celebrated.
- 1929 . . . Church tower, clock and chimes dedicated May 26th.
- 1936 . . . Dr. Sizoo resigned March 26th.
Call extended to Rev. Peter Marshall in April.
- 1937 . . . Rev. Peter Marshall preached first sermon October 3rd and installed as pastor October 20th.
- 1938 . . . Campaign opened to expunge church debts December 4th.
- 1946 . . . Rev. James D. Bryden appointed Director of Religious Education. Dr. Marshall stricken with heart attack March 31st.
- 1947 . . . Plans for new church at New York Avenue get under way.
- 1948 . . . "Kick off" dinner to launch building campaign October 11th.
- 1949 . . . Dr. Peter Marshall died of heart attack January 25th. Rev. George M. Docherty called as pastor November 2nd.
- 1950 . . . Last service held in old church and formal exodus from building January 31st.

Rev. George M. Docherty preached first sermon on Palm Sunday and installed March 30th.

Razing of old church building started February 15th.

1951 . . . Cornerstone laid of new church April 3rd by President Harry S. Truman.

New Church dedicated December 20th.

Members and Attendants of the F Street Congregation, 21 January 1846

Adams, Mr. W.	¹ Eckardt, Miss Dorothea
¹ Ager, Mr. John E.	¹ Elliott, Mr. Richard
¹ Ager, Mrs. Mary Ann	¹ Elliott, Mrs. A. A.
¹ Andrews, Miss Ann	¹ Elliott, Miss Florida
¹ Auld, Miss	¹ Elliott, Miss Maria
¹ Auld, Mrs.	² Eveleth, Mrs.
¹ Bannatyne, Mrs. Amelia A.	² Everleth, Mr.
² Barclay, Mr.	² Forrest, Mr.
² Barclay, Miss Annie	² Fuller, Mr.
¹ Barron, Mr. Henry	² Fuller, Mrs. E.
¹ Barron, Mrs. Elizabeth	¹ Fuller, Mrs. Ruth
¹ Batchie, Margaret	¹ Garden, Mr. Alexander
¹ Beatly, Mrs. Margaret	¹ Garden, Mrs. Helen
¹ Black, Mrs. Nelly W.	Gedney, Mrs.
² Bomford, Mrs.	¹ Girault, Mrs. (Went to Annapolis)
¹ Brackenridge, Mr. William D.	¹ Godwin, Mrs. Martha A.
¹ Brackenridge, Mrs.	Graham, Miss Jane
² Brown, Mr. and son	¹ Greham, Mr. Guy
² Brown, Mrs.	¹ Greham, Mrs. Guy
¹ Brown, Mrs. Ann	¹ Hamilton, Mr. James H.
¹ Brown, Mr. William (moved to Wisconsin)	¹ Handy, Mrs. Margaret
² Buchanan, Mr.	Handy, Mrs.
¹ Carrol, Miss Ann E.	Handy, Mr. J., Sr.
² Carusi, Mr. H.	¹ Handy, Mr. Samuel I. K. (Gone West)
² Carusi, Mrs. H.	¹ Hassler, Mrs. Anna J.
² Cathcart, Mr.	² Height, Mr. and Son
² Cathcart, Mrs.	² Height, Mrs. and 2 daughters
¹ Clarke, Miss Elizabeth	¹ Hughes, Mr. John O. (Gone to Philadelphia)
¹ Clarke, Miss Frances	² Hunter, Mrs. and 2 daughters
¹ Clarke, Miss Letitia	² Hunter, C. L.
² Clifford, Mr.	¹ Hutchinson, Mr. John
¹ Clute, Dr. Henry D.	¹ Hutchinson, Mrs. Eliza
¹ Cochran, Miss Eglantine	² Janneys, Miss (three?)
¹ Cochran, Mrs.	Kedgley, Mrs. (Died 1-27-1846)
² Colgate, Mr. James	Kedglie, Miss Alice T.
¹ Cowan, Mr. Hugh	Kedglie, Mr. Thomas G.
¹ Craven, Mr. Elijah R.	¹ Kervand, Mr. Lazan (Died 2-24-1846)
¹ Craven, Mrs. Sarah E.	¹ Kervand, Mrs. Ann
² Crawford, Judge	¹ Kerr, Mrs. Elisa
¹ Crawford, Miss Catherine	¹ Kerr, Mr. James H.
¹ Crawford, Mrs.	¹ King, Miss Mary
¹ Davis, Mrs. M.A.	¹ King, Mrs.
¹ Deeble, Mr. Joseph A.	² Kirkpatrick, Mr.
¹ Deeble, Mrs. Elizabeth D.	² Kirkpatrick, Mrs.
² Dornin, Captain	¹ Knight, Mr. Franklin, Jr.
¹ Dornin, Mrs. (Joined First Church on account of distance.)	² Laurie, Mr. C.
² Douglass, Mr.	¹ Laurie, Mrs. E. B.
² Douglass, Mrs.	¹ Lehman, Mr. Charles
¹ Duff, Mrs. Mary Ellen	¹ Lehman, Mrs.
	¹ Lindsey, Miss Matilda

¹ Verified in Session records.

² Members of F Street Congregation, not members of the church.

List compiled from Dr. Laurie's diary.

¹Linkins, Mrs. Mary E.
¹Lowry, Miss Rebecca
¹Luce, Mrs. (Left 1845)
¹Lyons, Mrs.
¹McCalla, John M.
¹McCalla, Miss Louisa
¹McCalla, Mrs. Maria
¹McCleary, Mr.
¹McCollough, Miss Isabella
²McCollough, Mrs. and family
 McCulloh, Jared Butler
¹McCulloh, Mrs. Abbe Sears
 McFarland, Mrs.
 McHall, Miss Elisabeth (One Elizabeth McNee)
²McMoreland, Mr. (Gone to Philadelphia)
¹McMurry, Mr. John
¹McMurry, Mrs. Mary
¹McQueen, Miss Catherine
²Mechlin, Mr. William
²Mechlin, Miss
¹Mechlin, Mrs. M.
²Mechlin, Mrs. W. and daughters
 Michaud, Miss (Moved to Virginia)
²Miller, Dr. (Moved to Virginia)
 Miller, Mrs. (Moved to Virginia)
¹Moore, Miss Mary
²More, Mr. H. (Moved out West)
¹Munroe, Mr. David
 Murson, Mrs.
¹Nourse, Miss Emma J.
¹Nourse, Michael
¹Nourse, Mrs. Joseph
¹Nourse, Mrs. Mary R.
²Parker, Miss
¹Porter, Mrs. Elisabeth
¹Pugh, Mr. Hugh
²Ratcliffe, Mr.
¹Ratcliffe, Mrs.
²Reiss, Mr. John (Returned to Cherokee Nation)
¹Richmond, Mrs. Deborah
¹Rittenhouse, Mr. B. F.
¹Rittenhouse, Mrs. Henrietta
¹Rittenhouse, Miss Elisabeth
¹Sipe, Mrs. Ann
¹Simmons, Mrs. Ruth Ann
²Smith, Mr.
²Stewart, Mr. Donald
²Stewart, Mrs. D.
¹Stott, Miss Elisabeth
¹Stott, Miss Lucy
¹Stott, Miss Mary
¹Stott, Miss Sarah (Married Wm. A. Wescott)
¹Stott, Mr. Charles
²Stott, Mr. Samuel
¹Stott, Mrs. Sally
²Talcott, C. L.
¹Talcott, Mrs.
¹Thompson, Miss Ellen (or Eleanor)
¹Thompson, Miss Sarah Jane
¹Thompson, Mr. Archibald
²Thompson, Mr. Joseph
¹Thompson, Mr. William
¹Thompson, Mrs. Ann
¹Tschiffely, Mr. Frederick A.
¹Tschiffely, Mrs. Catherine A. (Died 11-2-1847)
²Ugnder, Mr. (?)
²Voohees, Mrs. and family (Mrs. V. died September 1848)
¹Wailes, Mr.
²Watsons, Miss
¹Watson, Mrs.
¹Watt, Mrs. Christine
¹Watt, Mrs. Jane M.
¹Watt, Mr. James
¹Watt, Mr. John
¹Whitman, Miss Hope
¹Wilson, Miss Leah J.
¹Wilson, Miss Mary E.
²Wilson, Mr.
¹Wilson, Mrs. C. E.
¹Wilson, Mrs. Mary
¹Wilson, Mrs. Nelly
¹Young, Miss Lilia M. (later Mrs. Charles Stott)

Members of Second Presbyterian Church

The Sixteen who were advised by Dr. Stephen B. Balch, pastor of the Georgetown Church, to organize a church near their homes in the area of the present New York Avenue Presbyterian Church: (October 13, 1820)

Betterton, Rebecca	Handy, James H.
Brumley, Joseph	Handy, Maria A. P.
Brumley, Mrs. Margaret	Handy, Mary G.
Craven, John	King, Mary Ann
Ellis, Dorcas	King, Mrs. Mary
Forrest, Jane	Wailes, Isaac H.
Handy, Mrs. Betsy G.	Wailes, Mary W.
Handy, Elizabeth H.	Watson, Eleanor C.

¹ Verified in Session records.

² Members of F Street Congregation, not members of the church.

List compiled from Dr. Laurie's diary.

The following persons from other churches who were interested in the project, and joined with the above Georgetown Church Group in the petition to the Presbytery of Baltimore for authority to organize a Church to be known as the Second Presbyterian Church of Washington, D. C.; they were afterwards received at the first meeting of the Session July 25, 1821:

Brown, Mrs. Margaret
Darr, Christiania
Dove, Jilson
Gideon, Jacob, Jr.
Gillis, George
Handy, Samuel W.
King, Ezekiel
McClelland, John
McCorkle, Miss Christiana, from Philadelphia
McCorkle, Mrs. Jane, from Philadelphia
McCorkle, Joseph P.
McCorkle, Mrs. Marie, from Philadelphia
Meigs, Mrs. Clara, First Presbyterian Church, Washington, D. C.
Meigs, Josiah
Newell, Rebecca
Patterson, Roberts, from Scotland
Poor, Mrs. Susannah, First Presbyterian Church, Washington, D. C.
Robinson, Catherine
Vanzant, Nicholas B.
Watson, Mrs. Elizabeth C.
Williams, Mrs. Elizabeth, First Presbyterian Church, Washington, D. C.

Contributing Non-Members who took an active part in organizing the Church, many of whom were pewholders in the new Church:

Anderson, Samuel	Else, Henriette
Appler, Johnathan	Fillebrown, Thomas, Jr.
Bassett, Simeon	Forrest, Henry
Bringle, Lawrence	Gaither, James
Brown, William	Handy, Edward G.
Bryant, James M. R.	Homans, Benjamin
Campbell, John	Jones, William
Clain, Cornelius W.	King, Ezekiel
Clephane, Lewis	Larned, James
Cooper, Isaac	Lewis, Samuel W.
Crown, Thomas	Martin, John B.
Cutts, Charles	McIntire, Alexander C.
Cutts, Richard	McIntire, Arthur L.
Donald, Isabella W.	Meigs, Jonah
Dougherty, James	Robinson, Thomas
Dow, William	Russell, Daniel S.

Sandeford, Samuel
 Sandeford, Thomas
 Smith, Robert
 Steiner, Jennet
 Stewart, Julia P.
 Strong, Benjamin
 Stuart, Alexander
 Sutherland, Thomas I.

Twedy, Margaret
 Ward, John
 Watson, Andrew
 Watson, James
 Williams, Thomas
 Wilson, Thomas
 Woodside, James D.

List of Members Dismissed to Unite in Forming Church of the Covenant

“Whereas this Session having already unanimously approved of the proposed organization of the “Church of the Covenant” and whereas William Strong and others whose names will be found in the accompanying certificate have expressed their desire to withdraw from the Church and for letters of dismission to unite in forming the Church of the Covenant.

Resolved that while we part with them with sorrow and regret we feel that they are going forth to work for the Master and in the Master’s name and we earnestly pray that the blessing of God may be upon the work, that the love of Christ may shine in their hearts, and that the Holy Spirit may dwell with them forever.

Resolved that as a Session we hereby testify to the high esteem in which our brethren William Strong, William Ballantyne and Alfred R. QuaiFFE for many years ruling elders in this Church are held by us for their earnest devotion to the spiritual interests of the Church where they have long, so faithfully and so acceptably discharged their respective duties and we bid them God speed in their new field of labor.

—*Minutes of the Session-October 11, 1885.*

S/W. L. Waller
Clerk of Session

Ballantyne, C. C.
 Ballantyne, Julia D.
 Ballantyne, William
 Beard, Mrs. Martha
 Blake, Margaret A.
 Boynton, Gen. H. V.
 Boynton, Mrs. H. V.
 Brodhead, Lizzie J.
 Brodhead, Mark
 Brodhead, Ross B.
 Bushnell, Campbell W.
 Bushnell, H. D.
 Bushnell, Harriet N.
 Campbell, Mrs. J. A.
 Carter, S. P.
 Carter, S. P. Jr.
 Casey, Mrs. Joseph A.
 Colhoun, E. R.

Colhoun, Mrs. Mary A.
 Colhoun, Mrs. Sarah E.
 Coyle, Mrs. Annie S.
 Coyle, Miss Cornelia L.
 Coyle, Miss Emily B.
 Coyle, Mrs. Harriet L.
 Coyle, Miss Hattie L.
 Fendall, Mrs. Annie A. G.
 Fitch, James E.
 Forney, Mrs. Catherine A.
 Galt, Mrs. Belle
 Batt, Mrs. Mary J.
 Hodge, Mr. S. Ledyard
 Hodge, Mrs. S. Ledyard, daughter and
 two sons
 Loomis, Mrs. A. A.
 Loomis, Miss Kate A.
 MacFarland, Mr. H. B.

NOTE: Church of the Covenant now National Presbyterian Church.

MacFarland, Mr. Horace G.
 MacFarland, Mrs. Isabella F.
 MacFarland, Miss J. F.
 MacFarland, Mr. Joseph
 Quaiffe, Mr. Alfred R.
 Quaiffe, Lucy C.
 Reynolds, Mr. Frank
 Reynolds, Mrs. Martha
 Reynolds, Mrs. R. M. and son

Rhees, Mr. William J.
 Rhees, Mrs. William J.
 Smith, Miss Emily
 Strong, Julia D.
 Strong, R. H.
 Strong, Justice William
 VanWyck George P. Jr.
 VanWyck, Mrs. Octavia B.

Alphabetical Listing of Pioneer Families

Bailey, Charles B.
 Ballantyne, William
 Clements, John T. Jr.
 Clements, Louise (Mrs. White)
 Clements, Maj. John T.
 Clephane, Lewis
 Clephane, Nellie Walker
 Clephane, Col. Walter C.
 Darby, Mrs. Wm. H.
 Deeble, Joseph
 Dellelt, James C.
 Eckard, Dr.
 Franklin, Lady Jane
 Franklin, Sir John
 Gideon, Christiana
 Gideon Family
 Gideon, Jacob, Jr.
 Goldsmith, Eliza Ann (Mrs. Larner)
 Gurley, Charles
 Hughes, Florence
 Hughes, Dr. William D.
 Hutchins, Stilson
 Jackson, Dr. Sheldon
 Larner, John B.
 Larner, Martin
 Larner, Michael

Larner, Noble D.
 Larner, Philip
 MacFarland, Mrs.
 McChesney, Agnes Fuller
 McChesney, Capt. Albert G.
 McChesney, Augusta
 McChesney, John D.
 McChesney, Lillian
 Moore, Joseph West
 Nourse, Joseph
 Nourse, Michael
 Oliphant, A. C.
 Seward, William, *Secretary of State*
 Shepherd, Governor Alexander R. and wife
 Stott, Charles
 Stott, Charles, Sr.
 Stott, Charles A.
 Stott, Charles Gurley
 Stott, Mrs. Charles G.
 Stott, Samuel
 Tompkins, General
 Waller, William L.
 Watkins, William
 White, George Whitney
 Wiber, Dr. D. Elmer

Glossary

- Association*—common name used for a women's society in a local church whose aim is to unite all women of the church in all responsibilities.
- Board of Christian Education*—that Board whose purpose is to train for leadership and to supply working tools for the Christian education of children and persons of all ages in home, church, community and world; to train candidates for the ministry and mission field; to assist Presbyterian-related colleges and to promote the religious life of students on university campuses.
- Board of National Missions*—that Board whose purpose it is extend the Church and the Gospel of Christ in all its fulness and His service in all its implications to the fifty states and the West Indies.
- Building Projects*—Special projects of the Boards of National Missions, Commission on Ecumenical Mission and Relations and Christian Education to which many societies contribute annually.
- Charter for Christian Action*—a document prepared from the conclusions of study groups in women's organizations, suggesting actions which women could take, as individuals and groups, to help solve some specific problem in the world today.
- Church Boards*—the control boards of the General Assembly established to do the general work of the church. They are the Board of National Missions, the Commission of Ecumenical Mission and Relations and the Board of Christian Education.
- Church World Service*—An interdenominational agency administering relief overseas through the distribution of clothing and other material aids provided by the churches.
- Circles*—the small group divisions of the members of the United Presbyterian Women's Association for the purpose of directed study, fellowship and service.
- Clerk of Session*—Secretary of Session whose duties include the keeping of minutes of Session meetings and the records of church membership. His books must be submitted to Presbytery annually for examination and approval.
- Commission on Ecumenical Mission and Relations*—that "agency of the General Assembly which combines five agencies of the two merging Churches—two Boards of Foreign Missions and three agencies dealing with ecumenical relations."

- Concern*—The official monthly publication of United Presbyterian Women of the Women's Committee of the Board of National Missions, and Christian Education and the Commission on Ecumenical Mission and Relations. Succeeds Missionary Horizons and Outreach.
- Crossroads*—adult magazine of the Faith and Life curriculum.
- Deacon*—Primarily the officer who ministers to sick, needy and aged members of the church; attends to comfort and welfare of worshippers at the Sunday services and receives their offerings.
- Deaconess*—Church officer appointed by the congregation for personal contacts with sick and needy members of the church, especially women members. Also have the responsibility of the procurement and subsequent distribution of the church's flowers.
- Elder*—Lay member of the Session elected by the congregation.
- General Assembly*—the highest governing body of our church, meeting annually and composed of commissioners (ministers and elders) elected by each presbytery.
- General Council*—the administrative council of the General Assembly which administers the work between sessions of the annual meeting of Assembly. They are elected by the General Assembly and work with the office moderator and stated clerk of the Assembly.
- Geneva Fellowship*—the Presbyterian program for young adults.
- Honorary Associate*—same as an honorary membership. The money goes to the Board of Christian Education. Persons so honored are called Honorary Associates.
- Honorary Membership*—by paying \$50.00 at one time to the work of the Board of National Missions or the Commission on Ecumenical Mission and Relations, a church, society or an individual may nominate a worthy person to the Honorary Membership of that Board.
- National Meeting*—a meeting of the church's women bringing together delegates from all presbyterial and synodical societies. This legislative body makes policies and determines emphases in the women's program for the interval between meetings which was formerly every four years. Since the union, the next meeting will be held in 1961—a three year interval.
- Judicatory*—a court of the Church composed of ministers and elders. The four judicatories are: session, presbytery, synod and General Assembly.
- Junior Honorary Gift*—a gift of \$10.00 or more in honor of a child given to any program agency. A certificate is provided for family of the person memorialized.
- Memorial Gifts*—money given in memory of a person who has died, in lieu of flowers, or as a special mark of appreciation and honor to carry forward work in any one of the three Boards in which the person was interested.
- Memorial Scholarship*—Donations through the Board of Christian Education in memory of a person, to assist in the academic preparation of a candidate for full-time service in the church.
- National Council of Churches of Christ in America*—objective is to unite United States churches in the mission of the church.

On-Going Work—basic part of budget for the wide work of our church which women's organizations support. Composed of items related to the continuing or on-going work such as missionaries' salaries, missionary stations, Presbyterian schools, colleges, university centers, hospitals, welfare centers, etc.

Presbyterial Society—an organization whose purpose is to unify the work of the women's organizations of the local churches within the bounds of the presbytery for greater effectiveness in mission and educational efforts. They are responsible to the Presbytery.

Presbyterian Church of the United States—the official name of our sister Presbyterian Church sometimes inaccurately designated "Southern."

Presbyterian Life—The official bimonthly publication of The United Presbyterian Church in the United States of America. Succeeds The Presbyterian and The United Presbyterian.

Presbytery—a judicatory or unit of government in the Presbyterian system whose purpose is to unite, supervise and control churches within a district, usually covering several counties. It is composed of all teaching elders (ministers) and ruling elders.

Retreat—a church-sponsored experience of withdrawal to a quiet place in which group members seek to strengthen their spiritual life. It may be a group of elders, a church school class or choir group, etc.

Session—The Session consists of the pastors and laymen elected by the congregation as ruling elders. It constitutes the first judicatory of the church, the others being successively presbytery, synod and general assembly.

Synod—the judicatory which unites at least three presbyteries within a given state or region. It is composed of ministers and ruling elders and its functions are general and supervisory.

Synodical Society—an organization whose purpose is to unite the presbyterial societies within the bounds of the synod for planning annual meetings, training projects, and studying needs and opportunities.

Thank Offering—the annual offering for which the program agencies specify a special major project for its use. It was known as "building project" or "major project" by the former Presbyterian United States of America women.

Today—a devotional magazine for daily personal and family use, published bi-monthly by the Board of Christian Education. Single subscription \$1.00 first year, 75c each following year.

Trustee—the officer in charge of maintenance of church buildings who is responsible to the congregation under the articles of incorporation.

United Church Women—a department of the National Council of Churches in which the women's organizations are closely affiliated in work.

Westminster Fellowship—the Presbyterian program for young people. One of basic ideas is that all young people shall find their places now in the regular life and work of the church.

Westminster Foundation—Presbyterian center for Christian work on or near a university campus.

Women's Association—See Association.

World Community Day—the first Friday in November. Under the auspices of the United Church Women.

World Council of Churches—a fellowship of churches which accepts our Lord Jesus Christ as God and Savior and whose purpose is to more effectively witness in today's world.

World Day of Prayer—the first Friday of Lent. Begun in 1887 it is interdenominational world-wide day of prayer, under the auspices of the United Church Women. Special offerings are taken annually for specific projects.

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